The BOOK of

COMMON PRAYER,

And Administration of the

SACRAMENTS,

And other

Rites and Ceremonies of the Church,

According to the Use of

The Church of England:

Together with the

PSALTER or PSALMS

OF

DAVID,

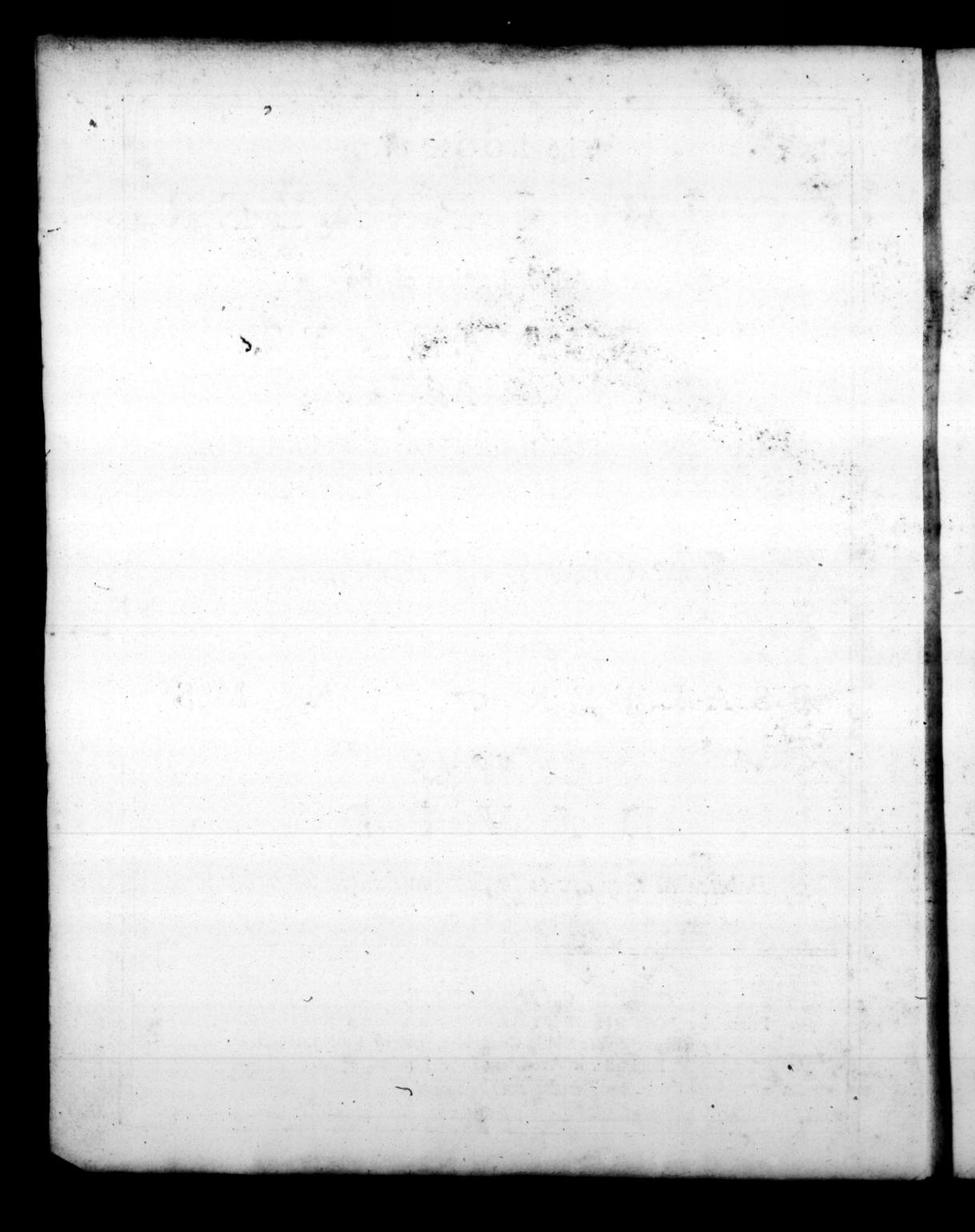
Pointed as they are to be sung or said in Churches.

CAMBRIDGE,

Printed by JOSEPH BENTHAM Printer to the UNIVERSITY, by whom they are fold in Cambridge, and by BENJ. DOD

Bookseller in Ave-Mary Lane, London. 1762.

CUM PRIVILEGIO.



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PRIMO ELIZABETHAE.

PRIMO ELI.

Where is the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform Order of Common Service and Prayer, and of the Administration of Searements, Rites, and Ceremonies in the Church of England, which was fee of the inge Book, institucit, 7the Book of Canada Shaghad, Authorized by Ad of Parliament, holden in the fath and fixth years of our faid late Sovereign Lord King Edward the Sixth, institucied, An All Fort the Uniformity of Common Prayer, and Administration of the Sacraments; The which was repealed, and taken away by AC of Parliament, in the fath Year of the Reign of our late Sovereign Lord King Edward the Sixth, institucied, An All Fort the Uniformity of Common Prayer, and Administration of the Sacraments; The which was repealed, and taken away by AC of Parliament, in the fath Year of the Reign of our late Sovereign Lord King Edward the Source of the Parliament of Common Prayer, and Common Prayer and Administration of Sacraments, Rites and Ceremonies contained or appointed in or by the fald Book, Anall be and that the fall Book with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, which the siterations and additions therein added and appointed by this Statute, Inali fand, and be, from and after the fall Farth of the Nativity of St. 7boh Baptiff, in full force and effect, according to the tenor and effect of this Statute: Any thing in the forefald And Gurther be it Eansfeld by the Queen's Bominions, fault from and after the Feat of the Administration of the Lords and Commons in this prefent Parliament affembled, and by the Authority of the fame, That all and fingular Ministration of each of the Lords and Commons in this prefent Parliament affembled, and by the Authority of the fame, That all and fingular Ministration of the Lords and Parlia. Church, or other Parlia Church, or other Parlia Church, or other Parlia Church, or other places, as the hould use to ministration of the Lords Suppers, and Administration of each of the Sacrament

Diffence, efficions offend against any of the last recited Offences, and shall in form aforefaid be thereof justifully convict; that the same Person so offending, and convict, shall for the second Offence forfeit to the Queen our Sovereign Lasty, her Meirs and Successors. But hundred Marks.—

The property of the last recited offences, hall offend the third time, and be thereof in some shapes and the converting of the last recited offences, ball offend the third time, and be thereof in some shapes and the state of the converting of the last recited offences, hall offend the third time, and be thereof in some shapes and the converting the premistre shall be convicted on the converting the premistre shall be convicted on the premistre shall be convicted on the past of the state of the shall be convicted on the past of the shall be convicted on the shall be shall be convicted on the shall be s

any time hereafter impeached, or otherwise molested of, or for any the Offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof indicted at the next general Sessions, to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any Offence committed or done contrary to the tenor

Provided always, and be it Ordained and Enacted by the Authority aforefaid, That all and fingular Lords of the Parliament, for the third Offence above mentioned, shall be tried by their

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bayliffs, and all other Head-Oricers of all and fingular Cities, Boroughs and Towns-Corporate within this Realm, Wales, and the Marches of the same, to the which Justices of Affize do not commonly repair, shall have full Power and Authority by virtue of this Act, to enquire, hear and determine the Offences abovelaid, and every of them, yearly within fifteen Days after the Feast of Easter, and St. Michael the Archangel, in like manner and form as Justices of Affize and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular

gular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesianical Jurisdiction, shall have full Power and Authority, by virtue of this Act, as well to enquire in their Visitation. Synods, and elewhere within their Jurisdiction, at any other time and place, to take Accusations and Informations of within their Jurisdiction, at any other time and place, to take Accusations and Informations of all and every the things above mentioned, done, committed, or perpetrated, within the limits of their Jurisdictions and Authority, and to punish the same by Admonition. Excommunication, Bequestration, or Deprivation, and other Censures and Process, in like form, as heretofore hath been used in like Cases by the Queen's Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever Persons offending in the Premisses, shall for their offences, first receive Punishment of the Ordinary, having a Testimonial thereof under the said Ordinary's Seal, shall not for the same Offence estioons be convicted before the Justices. And likewise receiving for the said Offence, Punishment first by the Justices, shall not for the same Offence estioons receive Punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

the contrary notwithstanding.

Provided always, and be it Enasted, That such Ornaments of the Church and of the Ministers thereof, shall be retained, and be used, as was in this Church of England, by Authority of Parliament, in the second Year of the Reign of King Edward the Sixth, until other Order shall be therein taken by the Authority of the Queen's Majesty, with the Advice of her Commissioners appointed and authorized under the Great Seal of England for Causes Ecclesiastical, or of the Metropolitan of this Realm. And also, that if there shall happen any Contempt or Irreverence to be used in the Ceremonies or Rites of the Church, by the missing of the Orders appointed in this Book, the Queen's Majesty may, by the like advice of the said Commissioners or Metropolitan ordain and publish such surther Ceremonies or Rites as may be most for the advancement of God's Glory, the edifying of his Church, and the due reverence of Christ's holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforefaid, That all Laws, Statutes and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or Common Prayer, is limited, established, or set forth to be used within this Realm, or any other the Queen's Dominions or Countries, shall from henceforth be utter y void and of none effect.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Confectating Bishops, Priests and Deacons in the Church of England.

XIV. CAROLI II.

Deacons in the Church of England.

XIV. CAROLI II.

Whereas in the first Year of the late Queen Elizabeth, there was one Uniform Order of Common Service and Prayer, and of the Administration of Sucrements, Rices and Correspond to the Church of England (agreeable to the Word of God, and triage of the Book, intituled, The Book of Common Prayer and Administration of Sucrements, Rices and Corresponds in the Book of Common Prayer and Administration of Sucrements, and other Rices and Corresponds in the Church of England, and enjoined to be used by Act of Parliament, holden in the late first Year of the tald late Queen, intituled, An act Prayer to Uniformity of Common Prayers, due using of the Sucrements, and other this Realm, upon the which the Mercy, Pavour and Belings of Almighty God is in no wise in readily and pentituly poured, as by Common Prayers, due using of the Sucrements, and other prayers and the Sucrements, and other punisher or People in duvers parts of this Realm, following their own institution, and it is sucrements, and other punisher or People in duvers parts of this Realm, following their own institution, and live the Parliament, and th

A. B. Do hereby declare my unfeigned affent and confent to all and every thing contained and prescribed in and by the Book intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England: together with the Pialter or Pialms of David, pointed as they are to be sung or fail in Churchs; and the Form or Manner of Making, Ordaining and Confectating of Bishops, Priests

of England: together with the Plaiter or Plains of David, pointed as they are to be jung fails in Charches; and the Form or Manner of Making, Ordaning and Confectating of Bilbops, Privit and Datacon.

And that all and every fuch Person, who shall (without some lawful impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforefaid, or (in case of such impediment) within one month after such impediment removed, shall, sho facto, be deprived of all in spiritual Promotions, and that from thenectors it shall be lawful to and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or one any of them, according to their respective Rights and Trites, to present or collate to the same, as though the perion or persons so offending or neglecting were dead.

The presented or collated, or put into absolute storage and the said solution, within this Realm of England, and places aforesaid, shall in the Church, Chapter or Person who shall hereafter be presented or collated, or put into absolute the Church, Chapter or Person who shall be a supposed to the said Beocke or Promotion, which in the Church, Chapter or Promotion, who shall be supposed to the said Seclessastical Benefice or Promotion, upon some Lord's day, openly, peaking to his said Benefice or Promotion, within two months next after that he and with the according to the said Book of Common Prayer, at the times thereby appointed to the read by, and such as such as a supposed to the said Book of Common Prayer, at the times thereby appointed to an attended the said Book of Common Prayer, at the times thereby appointed and after such reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned affent and consent to the use of all things therein contained and prescribed, according to the form before appointed: and consent to the use of the power of the said such as a s

A. B. Do declare, That it is not lawful upon any pretence whatsoever to take arms against the King; and that I do abhor that traiterous Position of taking Arms by his Authority, against his Person, or against those that are commissioned by him; and that I will conform to the Liturgy of the Church of England, as it is now by Law established. And I do declare, that I do hold there lies no obligation upon me, or on any other person, from the Oath commonly called, The Solemn League and Covenant, to endeavour any change, or alteration of Government either in Church or State; and that the same was in itself an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom."

"Kingdom."

Which faid Declaration and Acknowledgment shall be subscribed by every of the said Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy: And the said Declaration or Acknowledgment shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocese, by every other person hereby enjoined to subscribe the same; upon pain, that all and every of the persons aforesaid sailing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, Lecture and School, and shall be utterly disabled, and, plo sailing ver Promotion, Curate's place, Lecture and School, and shall be utterly disabled, and, plo sailing were naturally dead.

And is any School-master, or other person, instructing or teaching Youth in any private House or Family, as a Tutor or School-master, before Licence obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statutes of this Realm, (for which he shall pay twelve-penceonly) and before such subscription and acknowledgment made, as aforesaid; Then every such School-master, before Licence obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statutes of this Realm, (for which he shall pay twelve-penceonly) and before such subscription and acknowledgment made, as aforesaid; Then every such School-master, and other, instructing and teaching, as aforesaid, shall for the first offence fusher three Months Imprisonment without Ball or Mainprise; and for every second, and other such offence, shall suffer three Months Imprisonment without Ball or Mainprise, and also forfeit to His Majery the Sum of sive pounds.

And after such subscription made, every such Parson, Vicar, Curate and Lecturer, shal

ND I do declare, That I do hold there lies no Obligation upon me, or on any other person, "change or alteration of Government either in Church or State; and that the same was in itself an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom;"

So as none of the persons aforesaid, shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgment.

Provided always, and it be Enacted, That from and after the Feast of St. Bart bolomew, which shall be in the Year of our Lord One thousand six hundred fixty and two, no Person, who now is Incumbent, and in possession of any Parsonage, Vicarage or Benefice, and who is not already in holy Orders by Episcopai Ordination, or shall not before the said Feast-day of St. Bart bolomew, be ordained Priest or Deacon, according to the Form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promocion within Kingdom of England, or the Dominion of Wa es, or Town of Berwick upon Tweed; but shall be utterly disabled, and, ipso sailly dead.

And be it further Enacted by the Authority aforesaid, That no Person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to consecrate and administer the holy Sacrament of the Lord's Supper, before such time as he shall be ordained Pries, according to the form

and manner in and by the fald Book preferibed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every Offence the sum of one hundred pounds; one moiety thereof to the King's Majesty, the other moiety thereof to be equally divided between the Poor of the Parish where the Offence shall be committed, and such person or persons as shall sue for the same by Action of Debt, Bill, Plaint or Information, in any of his Majesty's Courts of Record, wherein no Esfolgn, Protection, or Wager of Law shall be allowed, and to be disabled from taking or being admitted into the Order of Priest, by the space of one whole Year then next sollowing.

Poor of the Parlin was Debt, Bill, Pinited in the committed, and (uch perion or perions as shall the for the fame by the Signign, Protection, or Wager of Law shall be allowed, and to be disabled from taking or hoo Essign, Protection, or Wager of Law shall be allowed, and to be disabled from taking or hoo Essign, Protection, or Worker of the Provinced, That the Pennites in this Ad shall not extend to the Poreigners or Allens of the Provinced, That the Pennites in this Ad shall not extend to the Poreigners or Allens of the Provinced sharps of the Provinc

Provided always, That if the faid Sermon or Lecture be to be preached or read in any Cathedral or Collegiate-Church or Chapel, it shall be sufficient for the said Lecturer, openly at the time aforesaid, to declare his Affent and Consent to all things contained in the said Book, according to

aforefaid, to declare his Affent and Confent to all things contained in the faid Book, according to the Form aforefaid.

And be it further Enacted by the Authority aforefaid, That if any Perfon, who is by this Act difabled to preach any Lecture or Sermon, shall during the time that he shall continue and remain so difabled, preach any Lecture or Sermon, shall during the time that he shall continue and remain so difabled, preach any Lecture or Sermon, shall during the time that he shall continue and remain so difabled, preach any Lecture or Sermon, shall during the time that he shall continue and remain so difabled, preach any Lecture; that then sor every such offence, the Person and Persons so offending shall suffer three months Imprisonment in the Common Gaol without Bail or Mainprise; and that any two justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City or Town-Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall and are hereby required to commit the person or persons so offending, to the Gaol of the same County, City or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times when any Sermon or Lecture is to be preached, the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, shall be openly, publickly and solemnly read by some Priest or Deacon, in the Church, Chapel or Place of publick Worship where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be preached; and the Lecturer then to Preach shall be present at the reading thereof.

Provided nevertheless, That this Act shall not extend to the University Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is preached or read in the same Churches, or any of them, sor, or as the publick University Sermon or Le

practifed, and put in use for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and sitted to the present occasion, according to the direction of Iswill Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England: together with the Plaiter or Plaims of David, pointed as they are to be surg or said in Churches; and the Form or Manner of Making, Ordaining, and Confecrating of Bishops, Priests, and Deacons, shall at the costs and charges of the Partishoners of every Parish-Church and Chapeiry, Cathedral Church,

College and Hall, be attained and gotten before the Feaft day of St. Bartbolomete, in the Year of our Lord One thousand six hundred fixty and two, upon pain of forfeiture of three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish of Chaplery, Cathedral Church, College and Hall, making default therein.

Provided aiways, and be it Enacted by the Authority aforefaid, That the Bishops of Hereford, St. Davidi, Afaph, Bangor, and Landdf, and their Successor, shall take such Order among themselves, for the souls health of the Flocks committed to their charge within Wales, that the Book hereunto annexed be truly and exactly translated lato the Bright or Weiß Tongue; and and allowed, be imprinted to such number at least, so that one of the sial dook to translated, and being by them, or any three of them at the least, wiewed, peruied and indived, be imprinted to such number at least, so that one of the sial dook to translated, and being by them, or any three of them at the least, where the such and the state of the sial translated, and being by them, or any three of them at the least, where the state of the sial state of t

available in the Law, to all intents and purpoles whatfoever, and thall be accounted as good Records as this Book itself hereunto annexed; any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Ast, or any thing therein contained, shall not be prejudicial or hurtful unto the King's Professor of Law, within the University of Oxford, for or concerning the Prebend of Sarum, united and annexed into the piace of the same King's Professor for the time being, by the late King James of blessed memory.

Provided always, That whereas the six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the Year of our Lord One thousand sive hundred sixty-two, for the avoiding of diversities of Opinions, and for establishing of consent touching true Religion, is in these words following, viz.

That the Book of Consecration of Archbishops and Bishops, and Ordaining of Priess and Deacons, lately set forth in the time of King Edward the Sixth, and Confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither bath it any thing that of itself is supersitious and unoodly: and therefore avolosower are Consecrated or Ordered according to the Ries of that Book since the second Year of the aforenamed Ries; We decree all such to be rightly, orderly, and lavesuly Consecrated and Ordered;

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the faid Articles by any Deacon, Priesh, or Ecclessicalization for such conclining the said Six and thirtieth Article) unto the Book containing the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priess and Deacons, in this Activentioned, in funch fort and manner as the same the such and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Boo

The PREFACE.

Thath been the wisdom of the Church of England, ever fince the first compiling of her Publick Liturgy, to keep the mean between the two extreams, of two much sliffners in refusing, and of two much easines in admitting any variation from it. For, as on the one fide common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) stundry inconveniencies have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to either seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of biested memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hat yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this were inought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private sancies and interests, than to that duty they owe to the publick.

publick.

Ay what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy consusons, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon his Majesty's happy Resauration, it seemed probable that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disassected thereunto. Saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of Common Prayer, the old Objections mastered up, with the addition of some new ones, more than formerly had beed made, to make the number swell. In sine, great importunities were used to his Sacred Majesty; that the said Book might be revised, and

Of Ceremonles, &c.

and fuch Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give fatisfaction (so far as could be reasonably expected) to all his subjects of what persuasion sever, did expected to all his subjects of what persuasion sever, did

faction (to far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of England, or indeed of the whole Catholick Church of Chriss or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not ensorced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are sully persuaded in our judgments (and we here prosess to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture itself.

fuch as are fet forth by Authority, and even to the very best Translations of the holy scripture isself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings, we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Pietry and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the sormer Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either firsh, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or fecondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inferted into the Liturgy; which, in the Episties and Gospels especially, and in fundry other places, are now ordered to be read according to the last Translation: and that it was though to convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was complied, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongs us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall defire a more particular accoun

Concerning the Service of the Church.

HERE was never any thing by the wit of man fo well devised, or so sufe established, which in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Droine Service. The first original and ground whereof, if any man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godlines. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Chergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholsome Doctrine, and to consute them that were adversaries to the Truth; and surther, that the people (by daily hearing of the holy Scripture read in the Church) might continually prosit more and more in the knowledge of God, and be the more instanted with the love of his true Religion.

more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken, and neglected, by planting in untertain Stories, and Legends, with multitude of Responds. Verses, vain Repetitions, Commemorations and Synodals; that commonly when any Book of the Biole was begun, after three or four Chapters were read out, all the rest were unread. And in this fort the Book of Isaiab was begun in Advent, and the Book of Geness in Spruagesima; but they were only begun, and never read through: After like fort were other Books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, sprit and mind have not been edised thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psaims into seven Portions, whereof every one was called a Nocium: Now of late time a sew of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the Pie, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was sound out. These inconveniencies therefore confidered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is to set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and su

and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following Salisbury Use, some Hereford Use, and some the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use.

one Use.

And forasimuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And it the Bishop of the Diocese be in doubt, then he may send for the resolution to the Archbishop.

THOUGH it be appointed, That all things shall be read and sung in the Church in the meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

44 And all Priests and Deacons are to say daily the Morning and Evening Frayer either oris
45 vately or openly, not being let by sickness, or some other urgent cause.
46 And the Curate that ministereth in every Parish-Church, or Chapel, being at home, and not
47 being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where
48 the ministereth, and shall cause a Best to be tolled thereunto a convenient time before he begin,
48 that the people may come to hear God's Word, and to pray with him.

Of Geremonics, why some be abolished, and some retained.

Of Ceremonics, why fome be abolified, and fome retained.

P such Ceremonies as be used in the Church, and have had their beginning by the inflitution of man, some at the first were of gody intent and purpleic devised, and yet at length turned to vanity and superfiction: some entered into the Church by undirected at in the convention, and such we daily to more and moved the and for because they were winked at in the convention of the convent

The Order how the Pfalter is appointed to be read.

HE Pialter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth or twenty-ninth day of the Month.

And whereas January, March, May, July, August, October, and December, have One and thirty days apiece; It is Ordered, that the same Psalms shall be read the last Day of the said Months, which were read the day before: So that the Psalter may begin again the sirst day of the next Month ensuing.

And whereas the 119th Psalm is divided into 22 Portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above sour or sive of the said Portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Pfalter followeth the Division of the Hebrews, and the Translation of the great:
English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

The Order bow the rest of the boly Scripture is appointed to be read.

HE Old Testament is appointed for the first Lessons at Morning and Evening Prayers; so as the most part thereof will be read over every year once, as in the Calendar is

fo as the most part thereof will be read over every year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospeis; except the Apocalyps, out of which there are only certain Proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank less in the Column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, That whensoever Proper Palms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, That the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the

Note alfo, That the Collect, Epistle, and Gospet appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.

Proper LESSON	S to be read at Morning and Evening Prayer on the Sundays, and	1
A Hober 22	other Holy-days throughout the Year.	1

المراتب الم	ns proper for Sun		0 - 2	proper for Hol	T Evensong.
Sundays of	Mattins.	¶ Evensong. Isaiah 2	S. Andrew.	Proverbs 20 —	Proverbs 21
Advent, 1	Ifaiah 1 ——		S. Thomas Apottle	23	
2		24	Nativity of Christ.		
3	25	12	ı Lesson ——	Isaiah 9. to ver. 8	
-0.4	3 V		2 Lesson —	Luke 2. to ver. 15	Titus 3. v. 4. to v. 9.
undays after	17	38	S. Stephen.		P-1.C 0
Christmas, 1			1 Lesson —	Proverbs 28	Ecclesiastes 4
undays after			2 Lesson —	Acts 6. ver. 8. and	
Epiphany, 1	44	46	S. John.	ch. 7. to ver. 30.	ver. 55. Ecclefiaites 6
<u> </u>	51	 53	ı Leffon —	Ecclefiaftes 5 ———————————————————————————————————	Revelations 22
3	55	56	2 Leffon —	Jeremiah 31.tov.18.	Wildom t
4	- 57	58	Innocents Day.	Jeremian 31.10 v.10.	Whidom 1
	59	64	Circumcission.	Genefis 17 -	Deuteron. 10. V. 12
6	65	66	2 Lesson —	Romans 2	Colossians 2
eptuagesima.	Genesis I	Genefis 2	Epiphany.		
exagefima.	3 to v. 20.	0 12	1 Leffon —	Isaiah 60 —	Isaiah 49
1 0	9 to V. 20.		2 Lesson —	Luke 3. to ver. 23.	John 2. 10 ver. 12.
ent.Sunday, 1	19 to V. 30.		Conversion of S. Paul.	Control of the second	
2	27 —		I Lesson —	Wifdom 5	Wisdom 6
3	39	—— 42 —— 45	2 Lesson —	Acts 22. 10 ver. 22.	
4	Exodus 3	Exodus 5	Purification of Virg. Mary.	Wifdom 9	Wildom 12
5	DAOGUS 3		S. Matthias.	19	Ecclesiasticus 1
Taffen	Exodus 9 ——	Exodus10	Annunciation of our Lady.	Ecclesiasticus 2	3
1 Lesson.	Matthew 26 —	Hebrews 5. to v. 11.	Wednesday before Easter.		
2 Lesson.		A CONTRACTOR OF THE ARTER	1 Leffon —		Hosea 14
Lesson.	Exodus 12	Exodus 14	2 Lesson —	John 11. ver. 45.	
2 Lesson.	Romans 6	Acts 2. to v. 22.	Thursday before Easter.	D	
undays after			ı Lesson —	Daniel 9 -	Jeremiah 31
	Numbers 16	Numbers 22	2 Leffon.	John 13	
Easter, 1	23,24 -	25	Good-Friday.	0 0	10:1
	Deuteronomy 4 -	Deuteronomy 5	1 Lesson —	Genefis 22. to v. 20.	
	- 6 -	7	2 Lesson —	John 18 —	r Peter 2
	- 8	9	Easter-Even.	7-1-1	F1
Sunday after Ascension.		13	ı Lesson —	Zechariah 9 —	Exodus 13
Whit-Sunday.			2 Lesson —	Luke 23. to ver. 50.	Hebrews 4
1 Lesson.	Deut. 16. to ver. 18.	Ifaiah 11	Monday in Easter-Week.	F	P1
2 Lesson.	Acts 10. ver. 34.	Acts 19. to ver. 21.	1 Leffon —	Exodus 16	
Trinity-Sunday.			2 Lesson —	Matthew 28	Acts 3
ı Lesson.	Genefis 1	Genesis 18	Tuesday in Easter-Week.	P	P
2 Lesson.	Matthew 3	ı John 5	1 Leffon —	Exodus 20	Exodus 32
Sundays after			2 Lesson —	Luke 24. 10 ver. 13	
Trinity, 1	Johua 10	Joshua 23	S. Mark.	Ecclefiasticus 4	Ecclenanicus 5
2	- Judges 4 —	Judges 5	S. Philip & S. James.		
3	I Samuel 2	1 Samuel 3	1 Leffon —	John - ver	9
4	12	13	2 Leffon —	John 1. ver. 43.	
	15	17	Ascension Day.	Deuteronomy 10 -	Kings .
6	- 2 Samuel 12	2 Samuel 19	i Leffon —		
7	21	24	2 Leffon —	Luke 24. ver. 44.	Ephel. 4. to ver. 17
8	- I Kings 13	1 Kings 17	Monday in Whitfun-Week.	Genefis 11. to V. 10	Numbers 11. ver.1
	- 18	19	ı Lesson —	Genens 11. 10 v. 10	to ver. 30.
1o	21	22	- T - C	Corinthians to	1 Cor. 14, to ver. 2
	- 2 Kings 5	2 Kings 9	2 Leffon	- Cormunans 12 -	1 Col. 14, 10 Ver. 2
I ₂	10	18	Tuesday in Whitsun-Week.	. I Samuel 19. ver. 18	Deuteronomy 30
13	19	23	2 Lesson	I Thessalonians 5.	John 4. to ver. 14
14	- Jeremiah 5	Jeremiah 22	2 Lellon -	ver. 12. 10 ver. 24.	- John 4. 10 vel. 12
15	35	Emphista 36	S. Barnabas.	101.12.10 101.24.	
16	- Ezekiel 2 -	Ezekiel 13	1 Leffon —	Ecclefiafticus 10	- Ecclefi afficus re
17	- 14	18	2 Lesson —	Acts 14	
18	20	David 64	S. John Baptist.	1200 14	1
19		Daniel 6	1 Lesson —	Malachi 3 —	- Malachi 4
20	Joel 2	Micah 6	2 Lesson —	Matthew 3	
21	- Habakkuk 2		S. Peter.		4.10 11.1
22	- Proverbs 2 -		Leffon —	Ecclefiafticus 15 -	- Ecclefiafticus 10
23		12	2 Lesson —	Acts 3	
		14	S. James.	Ecclefiafticus 21	Ecclefiafticus 22
- 25	- 15	16	S. Bartholomew.		- 29,
26	17	 19.	S. Matthew.		38.
Since Vegental Printer		338 STEER 4 STEER VENERAL STEER	S. Michael.	, ,,	
T Proper	Psalms on certai	n Days.	1 Lesson —	Genefis 32	Daniel 10. ver.
11			2 Lesson —	Acts 12. to ver. 20.	
Cl.:a. D	Mattins.	M Evensong.	S. Luke.	Ecclefiafticus 51	
		Pfalms 89,110,132.	S. Simon & S. Jude.	Job 24, 25	
Cool Friday -	6, 32, 38.	102,130,143.	All Saints.	100 241 23	1
Follow D	22, 40, 54.	69, 88.	1 Lesson —	Wifdom 3. to v. 10.	Wildom s. to ver. T
Easter-Day -	2,57,111.	113,114,118.	2 Lesion —	Hebrews 11. V. 32. &	Revelations 19. 10
Ascension-Day -		24, 47,108.	I Z. Lenon	ch. 12. to ver. 7.	ver. 17.
Whit-junday —	48, 68.	104, 145.			

THE CALENDAR,

With the Table of Leffons.

JANUARY hath xxxi. Days.

EVENING MORNING PRAYER. PRAYER. I Leffon |2 Leffon. | I Leffon. |2 Leffon. Circumcision of our (Lord. Calendæ -4 Non. — 3 Non. — Prid. Non. Genefist Matth. 1 Genefis 2 b Nonæ — 8 Id. — 7 Id. — 6 Id. — Epipbany. Lucian, Priest & 14 -18 -17 -IG

e g A 5 ld. — 4 ld. — 3 ld. — Prid. ld. b c 10 -22 -21 Idus -Hilary, Bp. & Conf. 13 -23 19 Cl. Feb. -25 -26 18 Cal. --27 -28 17 Cal. --29 30 16 Cal. — 15 Cal. — 14 Cal. — 13 Cal. — 12 Cal. — 17 Prisca, Virg. & (Mart. Fabian, Bp. & M. Agnes, Virg. & M. Vincent, Mart. -16 Cor. I -18 20 39 19 11 Cal. — 10 Cal. — -20 22 23 24 -2I 45 9 Cal. — Conversion of S.
7 Cal. — (Paul. -22 25

† Note that Exodus 6. is to be read only to ver. 14.

King Charles, (Mart.

Exodus 2

6 Cal. -

28 g 5 Cal. — 29 A 4 Cal. — 30 b 3 Cal. — 31 c Prid. Cal.

27 28

FEBRUARY hath xxviii. Days. And in every Leap-Year xxix. Days.

	MOR	the state of the s	E VEN PRA	
A.	Leffon.	2 Lesson.	1 Lesson.	2 Lesson
	Exod. 10	Mark - 1	Exod. 11	1 Cor. 1

Exodus I

IO

-24

.	d	Calendæ -	Faft.	r Leffon.	2 Leffon.	r Leffon.	2 Lesson.
2	e		Davie - CV Mann	Exod. 10	Mark - 1	Exod. 11	1 Cor. 13
	6	4 Non. —	Purif. of V. Mary.	12	2	THE PARTY NAMED IN	14
3	1	3 Non. —	Blasius, Bp. & M.	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	3	13	15
4	g	Prid. Non.	Anatha W & M	14	4	15	2 Cor I
8	b	Nonæ —	Agatha, V. & M.	10	2	17	2 Cor 1
-	D	8 Id. —				19	2
3	d	7 Id. —		20	6	21	3
	a	o Id. —	The second of the second of the second	24	- 0	23	4
9	2	5 10.		5 - 5 - W		32	2
	1	4 Id. —	A PROPERTY OF THE PERSON NAMED IN COLUMN TWO IS NOT THE OWNER, AND ADDRESS OF THE PERSON NAMED IN COLUMN TWO IS NOT THE OWNER, AND ADDRESS OF THE OW	Lev 18	I	Lev 10	- 0
11	g	3 10.			11	Lev 19	3
12	b	Prid. Id		Num. II	-12	Num. 12	- 0
13		Idus		13	13	Num. 12	- 9
14	C		Valentine, Bp. &		14	14	10
15	1116	15 Cal. —	(Mart.		15		11
	e	14 Cal. —		20		21	12
17	1	13 Cal. —		22	Lu.1.1039		C-1
	8	12 Cal. —		24	1. ver.39.	-3	Gal 1
19	A	II Cal. —			Maria Maria	30	2
20	b	to Cal. —		31	3	-32	3
2.1	C	9 Cal. —	The state of the s	35	4	36	- 4
22	d	8 Cal. —	2.0	Deut 1	5	Deut 2	5
23	e	7 Cal. —	Faft.	3	0	4	
24	1	6 Cal. —	S. Matthias Ap. &		7		Ephes. 1
25	8	5 Cal. —	(Mart.	5	- 2	- 6	2
26	A	4 Cal. —		7	9	- 8	3
27	b	3 Cal. —		- 9	-10	10	- 4
	C	Prid. Cal.		II	11	<u>12</u>	- 5
29	-		The state of the s	13	Matth. 7	14	Rom. 12
-	-					William Control	
_	-			1-			

MARCH hath xxxi. Days.

MORNING | EVENING PRAYER. PRAYER.

	d e f	Calenda - 6 Non. — 5 Non. —	David, A.Bp. — Chad, Bp. —	Deut. 15	2 Leffon. Luke 12 ——13 ——14	Deut. 16	2 Leffon Eph.— Phil.—
1	g A b	4 Non. — 3 Non. — Prid. Non.		21 24 26	——15 ——16 ——17	22 25 27	Col. —
10	def	7 Id. — 6 Id. —		3°		31	I Thef.
1	A b	5 Id. — 4 Id. — 3 Id. — Prid. Id. –	Greg, M. Bp. & (Conf.	Joshua 2	22 23 24		
1	d e f	Idus — 17 Cl. Ap. 16 Cal. —		10 24 Judges 2	- 3	Judges I	2 Thef.
1 1 2 2 4 2	9 A b	15 Cal. — 14 Cal. — 13 Cal. — 12 Cal. —		- 8	= 5 6 7 8	<u></u>	The state of the state of
3 2 2 2 2	2 d 3 e 4 f	11 Cal. — 10 Cal. — 9 Cal. —	Faft.		9	-13	
922	6 A 7 b	7 Cal. — 6 Cal. — 5 Cal. —		18			Titus-
5 3		1 4 Cal			76		Philem.

Note, The Numbers here prefixed to the feveral Days, between the Twenty-first Day of March, and the Eighteenth Day of April, both inclusive, denote the Days upon which those rull Moons do fall, which happen upon or next after the Twenty-first Day of March, in those Years, of which they are respectively the Golden Numbers; and the Sunday-Letter next following any such Full Moon, points out Easter-day for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Places of these Golden Numbers will be to be changed, as is hereafter expressed.

APRIL hath xxx. Days.

MORNING PRAYER. EVENING PRAYER.

				11/4 25 15 15 15 15 15	I Leffon.	2 Leffon.	I Lesson.	2 Leffor
3	1	g	Calendæ -		I Sam. 5	John - 19	1 Sam. 6	Hebr
-	2	A	4 Non. —	Dishard D.	7	20	8	-
0	3	b	3 Non. — Prid. Non.	Richard, Bp	9	21	10	
		d	Nonæ	S.Ambrose, Bp.	total Articles and the state of	Acts 1	12	Chicardo,
8	5		8 Id. —		-13	2	14	Mile spread
7		f	7 Id. —	A front a new many of	15	3	——16 ——18	
1	78		6 Id. —	AND THE RESERVE OF THE PARTY OF		4	20	
15	9	Å	5 ld. —	ASSESSMENT OF THE PARTY OF	21	2	20	
		b	4 Id	The second second	-23		24	
	11	C	3 Id. —		-25	8	26	
12	12	d	Prid. Id		27	9	THE RESERVE TO SERVE THE PARTY OF THE PARTY	James
1	13	e	Idus		20	10	30	J
	14	f	18 Cl. Ma.		-31	The Continues of the Continues	2 Sam. I	-
	15	g	17 Cal		2 Sam. 2	12	3	
	16	A	16 Cal. —		4	-13	3	
	17	b	15 Cal. —		6	14	7	1 Peter
0	18	C	14 Cal. —		8	15		-
	19	d	13 Cal. —	Alphege, A.Bp.		16	11	
	20	e	12 Cal. —	- 10 mgs - 2 2 4 mg	12	17	13	
	21	1	II Cal. —		I4	18	-15	
	22	8	10 Cal. —		16	-19	17	2 Peter
	23	A	9 Cal. —	S. George, Mar.		20	19	
- 1	24	Ь	8 Cal. —	S Mari France	20	21	21	
1	25	d	7 Cal. — 6 Cal. —	S.Mark, Evang. (& Mart.		12		1 John
		e	c Cal. —	(œ Mart.	The second of the second of	23	-V:23	
	27	3	A Cal. —		Kings 2	-25	1Kings 1	
	20		3 Cal. —		Truings 2		THE REAL PROPERTY.	MANAGE
	30	8	Prid.Cal		4		mills 415	2,3 Jol
-	20	**	I IId. Cal.		1	27	Distributed to	2,3 Joi

THE CALENDAR,

With the Table of Lessons.

MAY hath xxxi. Days.

MORNING | EVENING PRAYER.

	h	Calenda -	S. Philip & James.	1 Leffon.	2 Leffon.	I Leffon.	2 Leffon.
	6	6 Non. —	or I billy to Junior	Kinge &	Acts - 28	Kings o	
-	d		Invention of the			Traings 9	Kom. 1
3	4	4 Non	- (Crofs.	-10	Matth. 1		- 2
4	2	3 Non. —	(Clois:	12	- 2	13	3
2	1	Prid. Non.	S. John Port. Lat.	14	3	-15	4
0	8		3. John Perc. Dat.	18	- 4	17	- 5
7 8	A	Nonæ			5	19	
1	Ь	8 Id. —	SERVICE RESERVED.	20		21	7
9	C	7 Id. —		22	z	2Kings 1	8
10	d	6 ld. —		2Kings 2	- 8	3	- 9
11	e	5 Id. —		4	9	5	10
12	f	4 Id. —		6	10	7	11
13	g	3 Id. —		- 8	11	- 9	12
14	A	Prid. Id		10	12	11	13
15	b	Idus -		12	13	13	14
16	C	17 Cl. Jun.		14	14	15	-15
17	d	16 Cal		16	15	17	16
18	e	15 Cal		18	16	-19	1 Cor 1
19	f	14 Cal	Dunstan, A. Bp.	20	17	-21	2
20	0	13 Cal		22	18	-23	2
21	Ã	12 Cal		24		25	- 4
22	ь	TI Cal		Ezra I	20	Ezra 3	- 5
23	C	To Cal	The same of the same of the same of	4	21		- 6
24	la	o Cal		6	22	7	7
	1 -	8 Cal			22	Neh 1	6
25	16	7 Cal. —	Augustin, A. Bp.	Neh 2	24		
	1:	6 Cal -	Ven. Bede, Prefb.	5		1 2	9
27	A	5 Cal. —	Total Deady Freibi	8			10
28			Kine Charles II.	10		9	11
29	10	4 Cal.	Nat. & Reft.			Efther 2	12
30	C	Daid Cal	(Nat. & Keit.	Littler 1		Either 2	13
31	· d	Prid, Cal.	Description of the second	3	Mark 1	4	14

JUNE hath xxx. Days.

MORNING | EVENING PRAYER.

10		Nicomede, P.&M.	I Lesson. Esther 5	2 Leffon. Mark 2		I Cor. 15
f	4 Non. —		7	3	Job - 1	2 Cor. 1
g A	Prid. Non.		Job - 2		3	- Cor.
	Nonæ	Boniface, Bp	- 4	6	5	
b	8 Id. —		6	7	7	7
de	7 Id. —		8	- 8	9	-
e	6 ld. —	The second of the second	10	The second second	11	
f	5 Id. —		I2	10	13	
I A	14 Id. —	S. Barnabas, Ap.	14		15	
b	Prid. Id	(& Mart.	16	I2	- 17,18	
3 6	Idus -			A STATE OF THE STATE OF		
d	18 Cl. Julii		-21	14	22	1
5 e	17 Cal. —	Contract of the contract	23	15	- 24,25	
6 f	16 Cal. —	C ATT - Mark	- 26,27	T	28	
Z Z	15 Cal. —	S.Alban, Mart	-29	Luke - 1		Gal. —
b	12 Cal. —	There are a second	33		32	
ole	ra Cal	Tr. of Edward K.	35		36	
d	II Cal	(of West Sax.	37		38	
2 6	10 Cal. —		39	- 6	40	
3 f	9 Cal. —	Faft.	41	7	42	Ephef.
4 8	8 Cal. —	S. John Baptist	Prov.	0	Prov 2	S. W. Marco
5 A		and the profession bearings	Trov.		110V 2	
7 6	5 Cal. —	Bullion or success of the party of the Party		10		
8 4	THE REST OF THE PERSON NAMED IN COLUMN	Faft.	-			3
9 0	3 Cal	S.Peter, Ap. & M.			100 M	-
o f	Prid.Cal	Contract to the party of the	the state of the state of the state of	- I2	-10	-

JULY hath xxxi. Days.

MORNING	EVENING
PRAYER.	PRAYER.

			I Leffon.	2 Leffon.	I Leffon.	2 Leffon
Ig	Calendæ -		Prov. 11	Luke 13	Prov. 12	Philip.
2 A	6 Non	Vifit. of the B. V.	13	14	14	
3 b	5 Non	(Mary.	15		16	
4 c	4 Non	Tran. of S. Martin,	17	16		
5 d	3 Non	(B. & C.	10	17	20	Col
5 d	Prid. Non.	(5.00)	21	18	22	
7 f	Nonæ		23		24	
8 0	8 Id		25	20	26	
9 Å	7 Id		27	21		I Thef.
ов	6 Id. —			22		- 11101.
1 6	6 Id		Ecclef. 1		Ecclef. 2	
2 d	4 Id. —	STATE OF THE STATE OF	Ecciei. 1		and the second second	
3 e	2 Id. —		3	John-1	2	
4 f	Prid. Id				8	2 Thef.
		Swithin P.		2	- 0	2 I net.
5 A	17Cl. Aug.	Swithun, Bp.—	9	3	10	
7 1			T	- 4	12	- 500
81	1	military and the state of the state of	Jer. — 1	- 5	Jer. — 2	I Tim.
_			3	- 6	- 4	2
2	- T	M W . M	5	7	- 6	
0	1 -3	Margaret, V. & M.	7	- 8	- 8	
1	f 12 Cal. —	2 14 14 1	1-9	9		
	g II Cal. —	S. Mary Magd. —			-12	2 Tim.
	10 Cal		13		14	-
	9 Cal. —	Faft.	15			
2.	8 Cal. —	S. James, Ap. & M.	-	-13		
6	d 7 Cal. —	S. Anne, Mother	17	14	18	Titus
		-(to the Bl. V.M.	19	-15	20	2
8	f 5 Cal. —		21	16	22	Philem
9 1	g 4 Cal		23	17	24	Hebr.
OA	3 Cal		1-25	18	26	
. 1	b Prid Cal -		1-27			

AUGUST hath xxxi. Days.

| MORNING | EVENING | PRAYER.

1 2	c	Calendæ -	Lammas-Day-	Jer 29	John	20	Jer 30	2 Leffon. Hebr 4
	e	3 Non. —		33	Acts -	- 1	32	5
4	f	Prid. Non.		35	.1015		34	- 0
5	g	Nonæ		37			38	- 6
6	g A	8 ld. —	Transfiguration	39		3	40	- 8
3	b	7 Id. —	Name of Jefus	41		- 7	-40	- 9
	C	6 Id. —		43	-	- 6	44	
9	d	5 ld. —		45.46		- 7	47	
10	e	4 Id. —	S. Laurence. A.D	48		- 8		12
11	f	3 Id. —		50	-	- 0	51	James 1
12	8	Prid.Id.		52	-	-10	Lam 1	2
13	A	Idus —	1 11	Lam 2	-	-11	- 3	2
14	b	19Cl.Sept.		4	-	-12	5	4
15	C	18 Cal. —		Ezek 2		-13	Ezek. 3	5
		17 Cal. —	12/15/20 11/20	6	-	-14	7	I Peter i
17	e	16 Cal. —	The same of the sa	13	-	-15	14	2
	1	15 Cal. —		18	1 5 35 7	-16	33	- 3
19	8 A	14 Cal. —		Daniel 34	1000	-17	Daniel 1	4
20	b	13 Cal. —		Daniel 2		-18	3	5
22	C	II Cal. —	10.	4		-19	5	2 Peter 1
23		10 Cal. —	Faft.	8		-20	7	- 2
24	u	o Cal. —	S. Bartholomew,	8		-21	- 9	3
25	f	g Cal. —	- (Ap. & Mart.	10		-22		I John I
26		7 Cal. —	(Ap. & Mart.	12	The second second	-23	Hefer	1 2
27	Å	6 Cal. —		Hof. 2,3		-24 -25	Hofea 1	3
28		5 Cal. —	S.Augustin, Bp	5,6		-25 -26	4	4
29	C	4 Cal	S. John beheaded.	5,8		-27	7	2, 3 John
30	d	3 Cal. —		10		-28	9	lude -
31	e	Prid.Cal.		T2	Matt	h I	70	Rom.

THE CALENDAR,

With the Table of Lessons.

SEPTEMBER hath xxx. Days.

MORNING | EVENING PRAYER.

.1		1	100- 44-40	I Leffon.	2 Leffon.	I Leffon.	2 Lesson.
2	1		Giles, Abbot & C.	Holea 14	Matth. 2	Joel - I	Kom2
	g	4 Non		Joel — 2		3	3
3	A			Amos I	4	Amos 2	4
	Ь	Prid.Non.		3	5	- 4	- 5
5	c	Nonæ		5	6	- 6	- 0
	d	8 Id. —	Farmahara Pa	7	7	01.1	- 6
8	e	7 Id. —	Enurchus, Bp. — Nativity of the Bl.	7	- 8	Obad	The first of the state of the state of
9	1	6 Id	Nativity of the Bi.	Jonan I	9	Jon. 2, 3	- 9
10	8	5 Id	(Vir.Mary.	Micah 2	11	Mican 1	10
11	b	4 Id. —		Mican 2	12	3	
12		Prid. Id		2	I2	5	12
13	d	Idus —	10,000	Nahum I		Nahuma	14
14	a		Holy Crofs Day			Hab - T	15
	f	I va Cal		Hab2	16	3	
16	1 .	16 Cal —		Zeph I		Zenh. 3	I Cor. T
	B	re Cal. —	Lambert, Bp	- 3		Haggai 1	
17	6	vi Cal -		Haggai 2		Zech. I	
19	C	12 Cal -		Zec. 2, 3	20	A. E	- 4
20	d	12 Cal -	Faft.		21	7	- 5
21	e	rr Cal	S. Matthew		22		6
22	f	to Cal		8	23	- 0	- 7
23	g	o Cal		10	24		8
24	A	8 Cal		-12	25	13	- 0
25	b	7 Cal		14		Mal I	-10
26	C	6 Cal	S. Cyprian.	Mal 2	27	3	
27	d	5 Cal		- 4	28	Tobit I	124
27	e	4 Cal		Tobit 2	Mark-1	3	13
29	f	3 Cal. —	S. Michael		2		14
30	g	Prid. Cal		4	3	6	

OCTOBER hath xxxi. Days.

MORNING | EVENING PRAYER.

1 A	Calenda -	Remigius, Bp	Tob7	2 Leffon. Mark-4	Tob8	1 Cor. 16
2 b	6 Non		- 9	- 5	10	2 Cor. 1
3 C	5 Non -		11	6	I2	2
4, d	4 Non		13	7	14	3
5 e	3 Non. —		Judith 1	- 8	Judith 2	4
6 f	Prid. Non.	Faith, Virg. & M.	3	- 9	- 4	5
7 8 A	Nonæ		5	10	- 6	0
8; A	8 Id. —		7	11	8	7
9 b	7 Id	S.Denys, Bp. & M.	9	12	10	8
IO C	6 ld. —		11	13	12	- 9
III d	5 Id. —		13	14	14	10
12 e	4 ld. —		15	15	16	11
13 f.	3 Id. —	Translation of K.	Wifd. I	16	Wifd 2	12
14 8	Prid, Id	- (Edward Conf.	- 3	Lu.1.1039	4	13
IS A	Idus		5	1. ver. 39.	6	Gal. — 1
16 b	17Cl. Nov.		- 7	2	8	2
17 C	16 Ca!	Etheldreda, Virg.		- 3	10	- 3
18 d	15 Cal	S. Luke, Evang			_	4
IO e	14 Cal		11	- 5	-12	- 5
20 f	13 Cal		I2	- 6	14	6
21 5	12 Cal	The second second		7	16	Ephef. 1
22 Å	II Cal		1-17	1 8	18	2
23 b	10 Cal		10		Ecclus. 1	3
24 C	o Cal. —		Ecclus. 2	-10	3	
25 d	8 Cal	Crispin, Martyr	4		3	5
26 e	7 Cal. —		6		- 7	6
	6 Cal. —	Faft.	8			Phil 1
27 1 28 g	5 Cal. —	S. Simon and Jude,		-14		
	A Cal	(Ap. & M.	10	CONTRACTOR CO.		
20 A	2 Cal —	-(p.tc 141.				- 3
30 D	rid.Cal	- Faft.			- 3	Col I
3110	ilu.cai, -	Tait.	-	17	15	

NOVEMBER hath xxx. Days.

MORNING | EVENING PRAYER.

1	1	Calendæ -	All Saints Day	1 Leffon.	2 Leffon.	I Leffon.	2 Lesson.
2	e	4 Non. —	A:: Saints Day	Ecclus 16	Luke 18	Ecclus 17	Coloff, 2
3	f	3 Non		18	19		- 3
4	8 A	Prid. Non. Nonæ -—	D-424.C. 6	20	20	21	- 4
5	b	8 Id. —	Papists Conspiracy Leonard, Conf. —	22	-21	23	Thef. I
	C	7 Id. —		27	23		2
8	d	6 Id. —		29	24		- 4
9	e	5 ld. —		31	John — I	32	5
10	I	4 Id. —	S.Martin, Bp. &C.	33	2	34	2 Thef. 1
12	A	Prid. ld	- Silvan cin, Sp. te C.	35	3	36	2
13	b	Idus	Britius, Bp	39	5	40	I Tim. I
14	C	18 Cl. Dec.		-41	6	42	- 2, 3
15	d	17 Cal. —	Machutus, Bp	-43	7	-44	- 4
17	6	15 Cal. —	Hugh, Bp	45	- 0	- ‡46 48	- 5
18	g	14 Cal. —	214811, 271	49	10		2 Tim. 1
19	A	r3 Cal		51	11		2
20	Ь	12 Cal	Edmund. K. & M.	Baruch 2	I2	3	3
21	d	11 Cal. —	Cecilia, Virg. & M.	- 4	13	HIA C. 5	Titus I
22	e	o Cal. —	S. Clement I. Bp.	Bel. & D.	14	Hift. Su. Ifaiah 1	Titus I
24	f	8 Cal. —		Ifaiah - 2	16	- 3	Philem.
25	g		Catherine, Virg. &	4	17	5	Hebr1
26	A	6 Cal. —	(Mart.	6	18	7	2
27	b.	5 Cal. —	Charles and the same of	8	19 20	9	3
29	d	3 Cal. —	Faft.	12	21	13	4
30	e		S. Andrew, Ap. &		Acts I	3	6
-			(Mart.				

Note that * Ecclus 25. is to be read only to ver. 13. and † Ecclus 30. only to ver. 18. and ‡ Ecclus 40. only to ver. 20.

DECEMBER hath xxxi. Days.

MORNING | EVENING PRAYER.

.1		Calendæ -		I Leffon.	2 Leffon.	I Leffon.	2 Leffon.
4	I					Haran 15	Hebr7
2	8	4 Non	The second of the law of	18	3	17	
3	A	3 Non	A Comment of the law of	Control of the second	4	19	- 9
4	b	Prid. Non.	THE WATER STATE OF THE PARTY OF	- 20, 21	2	Security of the second	10
5	C	Nome	arial also De	23		24	
	d	8 Id. —	Nicholas, Bp.—	-25	7 to v. 30	-26	I2
7	e	7 Id. —	CC DI	7	7- v. 30	-28	-13
8	f	6 Id. —	Conception of Bl.	29	8	30	James - I
9	8	5 Id. —	- (Virg. Mary.	31	9	32	2
IO	A	4 ld. —	Total Control of the Control of	33	10	-34	3
11	b	3 Id. —		35		36	- 4
12	C	Prid Id.		37	I2	38	
13	d	Idus —	Lucy, Virg. & M.	39	13	-40	1 Pet 1
14	e	19 Cl. Jan.		41	14	-42	2
15	f	18 Cal		43	15	-44	- 3
16	8	17 Cal	O Sapientia	45	16	-46	- 4
17	A	16 Cal		47	17	-48	- 5
18	b	15 Cal	THE PERSONAL PROPERTY.	49	18	50	2 Pet I
IQ	C	14 Cal	The Samuel Comments	51	19	52	2
20	d	13 Cal	Faft.	53	20	54	2
21	6	12 Cal	S.Thomas, Ap.&M.	27/2 27/2	21	CHARLE SECTION	I John I
22	£	II Cal. —		55	22	56	- Join 2
23	-	10 Cal. —	The same of the sa	57	23	58	STATE OF STATE
	B	o Cal. —	Faft.		24	60	
24	b	8 Cal.	Christmas Day.	59	10 0 0 0 0 pm	Color State	135 4
25	100	7 Cal. —	S. Stepben, Mart	d months			B SAME STATE
	C	6 Cal.	C Selen An & Fr	-	-	CONTRACTOR OF	
27	d	The state of the s	S. John, Ap. & Ev.	Comme age	A CHAPTER	THE SECOND	A STATE OF THE
28	C	5 Cal. —	Innocents-Day	4 MARIE (-)	-25	- 18 g	5
29	. A.,	4 Cal. —	The Section of the Parish of the Section of the Sec	61	-26	-62	2 John
30	8	3 Cal. —	011 0 7	63	27	64	3 John
31	A	Pr.Cl. Jan.	Silvester, Bp	65	28		Jude.—_

TABLES and RULES for the Moveable and Immoveable Feafts; together with the Days of Fasting or Abstinence, through the whole Year.

Rules to know when the Moveable Feasts and Holy-Days begin.

E Aster-day (on which the rest depend) is always the first Sunday after the Full Moon which happens upon, or next after the Twenty-first day of March; and if the Full Moon happens upon a Sunday, Easter-day is the Sunday after. Advent-Sunday is always the nearest Sunday to the Feast of S. Andrew, whether before or after.

Nine Rogation Sunday Five Weeks Septuagesima Weeks before Eight Ascension-Day Forty Days Sexagesima Sunday is after Easter. Whit funday Seven Seven Weeks Quinquagesima Trinity Sunday L Eight Weeks Quadragesima

A Table of all the Feasts that are to be observed in the Church of England throughout the Year.

All Sundays in the Year. S. Peter the Apostle. The Circumcifion of our Lord JESUS S. Fames the Apostle. CHRIST. S. Bartholomew the Apostle. S. Matthew the Apostle. The Epiphany. S. Michael and all Angels. The Conversion of S. Paul. The Purification of the Bleffed Virgin. S. Luke the Evangelist. S. Simon and S. Jude the Apostles. S. Matthias the Apostle. The Annunciation of the Bleffed Virgin. All Saints. S. Andrew the Apostle. S. Mark the Evangelist. S. Philip and S. James the Apostles. S. Thomas the Apostle. The Ascension of our Lord JESUS The Nativity of our Lord. CHRIST. S. Stephen the Martyr. S. Barnabas. S. John the Evangelift. The Nativity of S. John Baptist. The Holy Innocents. Monday and Tuesday in Easter-week. Monday and Tuesday in Whitsun-week.

A Table of the Vigils, Fasts, and Days of Abstinence, to be observed in the Year.

S. John Baptist. The Nativity of our Lord. The Purification of the Bleffed S. Peter. S. Fames. Virgin Mary. S. Bartholomew. The Annunciation of the Bleffed The Evens or The Evens or S. Matthew. Virgin. Vigils before Vigils before S. Simon and S. Jude. Easter-day. S. Andrew. Ascension-day. S. Thomas. Pentecoft. S. Matthias. All Saints.

Note, That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

- I. The Forty Days of Lent.
- II. The Ember-days at the Four Seasons, being the 1 2. The Feast of Pentecost. Wednesday, Friday, and Saturday after
- 1. The First Sunday in Lent.

 - 3. September 14.
 - 4. December 13.
- III. The Three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
- All the Fridays in the Year, except Christmas-day.

Certain Solemn Days, for which particular Services are appointed.

- The Fifth Day of November, being the Day kept in Memory of the Papists Conspiracy.
- II. The Thirtieth Day of January, being the Day kept in Memory of the Martyrdom of King Charles the First.
- III. The Twenty-ninth Day of May, being the Day kept in Memory of the Birth and Return of King Charles the Second.
- IV. The Twenty-fifth Day of October, being the Day on which His Majesty began his happy Reign.

A TABLE to find EASTER-DAY from the present Time, till the Year 1899 inclusive, according to the foregoing Calendar.

		,,
Golden Number.	Days of the Month.	Sunday- Letters.
14	March 21	C
3	22	
3	23	E
11	24	F
	25	
19	26	The state of the s
8	27	
	28	
16	29	
5	30	The second secon
	April 31	
13	April 2	
2		-
IO		C
10		D
18		E
7		F
		3 G
15		A
4	I	
	I	
12	I	The same of the sa
I	I	4 F
•		5 G
9		6 A
17	A CONTRACTOR OF THE PARTY OF TH	7 B
. 6	I	8 C
		9 D
		o E
	2	
		2 G
		3 A
		4 B C
	2	5 1 C

THIS Table contains so much of the Calendar as is necessary for the determining of Easter; to find which, look for the Golden Number of the Year in the first Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday-Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday-Letter is Easter-day. If the Full Moon happens upon a Sunday, then (according to the First Rule) the next Sunday after is Easter-day.

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number: but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday-Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions, and also the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday-Letter: But if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday-Letter.

For the next Century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the last Rule.

Note, That in all Bissextile or Leap-Years, the Letter found, as above, will be the Sunday-Letter from the intercalated Day exclusive, to the End of the Year.

Another TABLE to find EASTER till the Year 1899 inclusive.

G-11							
Golden Number	A	В	С	D	È	F	G
I	April 16		18	19	20	14	15
II	April 9	3	4	5	6	7	8
111	March 26	27	28	29	23	24	25
IV	April 16	17	<u></u> II	12	13	14	I
V	April 2	3	4	5	6	March 31	April
VI	April 23	24	25	19	20	21	2
VII	Aprit 9	10	II	12	13	1 4	A 17
VIII	April 2	3	March 28	29	30	3 1	April
IX	April 16	17	18	19	20	21	2
X	April 9	<u>——10</u>	II	5	6	7	-
IX	March 26	27	28	29	30	<u> </u>	2
XII	April 16	——I7	18	19	13	14	-2 16
IIIX	April 2	3	4	5	6	7	
XIV	March 26	27	28	22	23	24	2
XV	April 16	10	II	12	13	14	Ammil
XVI	April 2	3	1 — 4	5	March 30	31	April
XVII	April 23	24	18	-19	20	21	2
XVIII	April 9	10	11	12	13	7	A!!
XIX	April 2	March 27	28	1-29	30	31	April

O make use of the preceding Table, find the Sunday-Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday-Letter, you have the Day of the Month on which EASTER falleth that Year. But Note, That the Name of the Month is fet on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

A Table of the MOVEABLE FEASTS for Fifty-two Years, According to the foregoing Calendar.

Year of bur LORD.	Septuagesima Sunday. Sundays after Epiphany. Sunday-Letters. The Epact. The Golden Number.		Easter day. The First Day of Lent. Septuagesima Sunday.			Afcention-day.	Whitfunday.	Sundays after Trinity.	Advent Sunday.			
752	1 5 1				1			1			-	December
753	5	25	G F	6	February 18	March—7	April 22	May 27	May 31	June 10	23	
754	7 8	6	E	4	January 26	February 27	March 30	19	23	May 18	24 26	November
755 756	9	28	DC	5	February 15	March—3	April 18	4 23	27	June 6	23	2
757	IO	9	В	4	- 6	February 23	10	15		May 29	24	
758	II	20	A	2	January 22	8	March 26	April 30	4	-14	27	December
759	12	I	G	5	February 11	28	April 15	May 20	24	June 3	24	
760	13	12	FE	3	3	20	6	11	15	May 25	25	November 3
761	14	23	DC	I	January 18	- 4	March 22	April 25	April 30 May 20	10	27	2
762	15	15	В	4 3	February 7 January 30	16	April 11 3	May 16	May 20	30 22	24 25	
763 764	17	26	AG	6	February 19	March—7	22	27	31	June 10	23	December
765	18	7	F	3	3	February 20	7	12	16	May 26	25	December
766	19	18	E	2	January 26	12	March 30	4	8	18	26	November
767	I	0	D	5	February 15	March—4	April 19	24	28	June 7	23	
768	2	II	CB	3	January 31	February 17	3	8	12	May 22	25	
769	3	22	A G	2	Echanican 22	8	March 26	April 30 May 20	4		27	December
770	5	3 14	F	5	February 11 January 27		April 15 March 31	May 20 5	9	June 3 May 19	24 26	
771	6	25	ED	5	February 16	March—4	April 19		28	June 7	23	November
773	7	6	C	4	7	February 24	II	16	20	May 30	24	
774	8	17	В	3	January 30	16	3	8	12	22	25	
775	9	28	A	5	February 12	March—1	16		25	June 4	24	December
776	10	9	GF	4	4	February 21	7	12	16	May 26		
777	II	20 I	E D	2	January 26 February 15	March 12	March 30	4	8 8	18	>26	November
778	12	12	C	5	January 31	March—4 February 17	April 19 4	24	13	June 7 May 23	23	
779	14	23	BA	2	23		March 26	April 30	- 4	——I4	27	December
781	15	4	G	5	February 11	28	April 15	May 20	24	June 3	24	
782		15	F	2	January 27	13	March 31	5	9	May 19	26	
783	17	26	E	5	February 16	March—5	April 20	25	29	June 8	23	November
784		7	DC	4	8	February 25		16	20	May 30	24	
785		18	BA	2	January 23	March 9	March 27	I	5		26	- ·
786	1 2	0 11	G	5 4	February 12	March—1 February 21	April 16 8	——21 ——13	25 17	June 4 May 27	24	December
787 788	A Control of the Cont	22	FE	I	January 20	6	March 23	April 27	i	——II	27	November
789		3	D	4	February 8	25	April 12	May 17	21	-31	24	
790		14	C	1.3	January 31		44	9	13	23	25	
791	6	25	В	6	February 20	March—9	24	29	June 2	June 12	22	-
792		6	AG	4	<u></u>	February 22			May 17	May 27	25	December
793		17	F	2	January 27 February 16	13 March5	March 31 April 20		9		26	Nousehan
794 795	10	9	D	5 3	reordary 10	February 18		25 10	29	June 8 May 24	23	November
796		20	CB	2	January 24		March 27	— I	5	—— 15	26	21 22 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2
797	12	I	A	5	February 12	March—I	April 16	21	25	June 4	24	December
798	13	12	G	4	4	February 21	8		17	May 27		
799	14	23	F	i	January 20	6	March 24	April 28	2	12	27	
800		4	E	4	February 9	26	April 13	May 18	22	June 1	. 24	November
801	The second second	15	D	3	I	Manch 18	5		14	May 24		-
802		The second section was	A CONTRACTOR OF THE PARTY OF TH	5	14	March—3			27	June 6	23	
803	18	7	AG	4	- 0	February 23	10	15	1 19	I May 29	1 24	

A TABLE of the MOVEABLE FEASTS, according to the feveral Days that EASTER can possibly fall upon.

Easter-day.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Rogation Sunday.	Ascension-day.	Whitfunday.	Sundays after Trinity.	Advent Sunday.
Mar.22	11 1 2 2 2 2 2 2 3 3 3 3 3 3 3 3 4 4 4 4 4 4	Jan. 18 ——19 ——20 ——21 ——22 ——23 ——24 ——25 ——28 ——29 ——30 ——31 Feb. 1 ——2 ——3 ——4 ——5 ——6 ——7 ——8 ——9 ——10 ——11 ——12 ——13 ——14 ——15 ——16 ——17 ——18	Feb. 4	——27 ——28 ——29 ——30 May 1 ——2 ——3 ——4 ——5 ——6	Apr. 30 May 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	May 10	27 27 27 26 26 26 26 26 26 26 25 25 25 25 25 24 24 24 24 24	Nov.29 ———————————————————————————————————
$ \begin{array}{r} 23 \\ 24 \\ 25 \end{array} $	6 6	19 20 21	— 8 — 9 —10	28 29 30	June 1 2 3	——11 ——12 ——13	23 22 22	Nov.27 —28

Note, That in a Biffextile or Leap-Year, the Number of Sundays after Epiphany will be the same, as if Easter-Day had fallen one Day later than it really does. And for the same reason one Day must in every Leap-Year be added to the Day of the Month given by the Table for Septuagesima-Sunday: And the like must be done for the First Day of Lent (commonly called Ash-Wednesday) unless the Table gives some Day in the Month of March for it; for in that Case the Day given by the Table is the right Day.

Table to find Easter, from the Year 1900, to 2199 inclusive.

4	March 221	D
3	23	E
,	24	F
1	25	G
	26	A
9	27	В
8	28	C
	29	I
6	30	E
5	31	F
	April— 1	C
3	2	A
2	3	B
1	4	C
0	5 6	
0		H
8	7 8	C
7		A
-	9	P
5	I	E
4	12	Ì
2	13	Ē
I	14	F
	15	G
9	16	
9 7 6	17	B
6	18	C
	19	I
	20	I
	21	H C I I H C A H
	22	. (
	23	F
	24	E
	25	(

THE Golden Numbers in the forego-ing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclefiastical Full Moons may fall nearly on the fame Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains fo much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feaft of Easter, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inferred, for finding Easter till the Year 1899.

General TABLES for finding the Dominical or Sunday-Letter, and the Places of the Golden Numbers in the Calendar.

6	5	4	3	2	1	0
В	С	D	E	F	G	A
				1600	1700	1800
1900	2100	2200	2300	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100	7300	7400
7500 7600	7700	7800	7900	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday-Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday-Letter; but if any Number remaineth, then the Letter, which standeth under that Number at the Top of the Table, is the Sunday-Letter.

T	A	B	L	E	11,	
17 1			1100			
			* '			

1	2	3	1	2	3
	Years of our Lord.	_		Years of our Lord.	-
B			B		=
ь	1600	0	ь	5200	15
	1700	I		5300	16
	1800	I		5400	17
В	1900	2	D	5500	17
ь	2000	2	В	5600	17
	2100	2		5700	18
	2200	3		5800	18
В	2300	4	D	5900	19
D	2400	3	В	6000	19
	2500	4 3 4 5 5 6 6		6100	19
	2600	5		6200	20
В	2700	5	D	6300	21
Ъ	2800	5	В	6400	20
	2900	0		6500	21
	3000	6		6600	22
В	3100	7 7 7 8		6700	23
Ъ	3200	7	В	6800	22
	3300	7		6900	23
	3400	8	7 10	7000	24
D	3500	9 8	1 -	7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800			7400	25
-	3900	10		7500	26
В	4000	10	В	7600	26
	4100	11		7700	26
	4200	12		7800	27
_	4300	12		7900	28
В	4400	12	. B	8000	27
	4500	13		8100	28
	4600	13		8200	29
110	4700	14	Will be	8300	29
B	4800	14	B	8400	29
	4900	14	1	8500	0
	5000	15		&c.	
	5100	16			

To find the Month and Days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord, confisting of entire Hundred Years, and in all the intermediate Years, betwixt that and the next Hundredth Year following; look in the Second Column of Table II. for the given Year, confisting of entire Hundreds, and Note the Number or Cypher which stands against it in the Third Column: Then, in Table III. look for the same Number in the Column under any given Golden Number; which when you have found, guide your Eye side-ways to the Lest-Hand, and in the First Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar during that Period of One Hundred Years. The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile or Leap-Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only Common Years.

TABLE III.

Paschal Full	Sunday- Letters.					T	ne (G O	LI	E	N I	N U	M	ВЕ	R S					
Moon.	lay	. i	ii 1	iii	iv [v	vi 1	vii	viii	ix	x	xi	xii	xiii	xiv	XV	xvi	xvii	xviii	xix
		= 8	=	=	=1	=	=	=	=	ix	=	=	=	xiii	=	=	=	=	=	=
Mar. 21	C	8	19	0	II	22	3	14	25	6	17	28	9	20	1	12	23	4	15 16	26
Mar. 22	D	9	20	I	12	23	4	16	26	7.8	18	29	10	21	2.	13	24	56	16	27
Mar. 23	E	10	21	2	13	24	5		27	8	19	0	II	22	3	14	25	6	17	28
Mar. 24	F	II	22	3	14	25		17 18	28	9	20	I	12	23	4	15	26	7 8	17 18	29
Mar. 25	G	12	23	4	15	26	$\frac{7}{8}$	18	29	10	21	2	13	24	5	16	$\frac{27}{28}$	8	19	0
Mar. 26	A	13	24	5 6	$\frac{15}{16}$	27	8	19	29	II	22	3	13	25	5	17	28	9	20	<u> </u>
Mar. 27	В	14	25	6	17	28	9	20	1	12	23	4	15	26	and the second	18	29	IO	21	2
Mar. 28	C	15	26	7 8	18	29	10	21	2	13	24	5	16	22.1	78	19	0	II	22	3
Mar. 29	D	16	27	8	19	0	11	22	3	14	25	5	17	²⁷ ₂₈	9	20	1	12	23	4
Mar. 30	E	17	28	9	20	1	12	23	4		26	7	17 18	29	10	21	2	13	24	
Mar. 31	F	· 18	29	10	21	2	13	24	5	$\frac{15}{16}$	27	7/8	19	29	11	22	3	14	25	5 6
April 1	G	19	Ó	II	22	3	14	25	5		28	9	20	I	12	23	4	15	26	
Apr. 2	A	20	I	12	23	4	The state of the s	26	The second	17 18	29	10	21	2	13	24		16	27	7 8
Apr. 3	B	21	2	13	24	5	15	27	7 8	19	0	11	22	3	14	25	5 6	1000	28	1000
Apr. 4	C	22	3	14	25	6	17	28	9	20	I	12	23		The state of the s	26		17	29	9
Apr. 5	D	23	4	$\frac{14}{15}$	26	56 78	$\frac{17}{18}$	29	9	21	2	13	24	4 5 6	15	27	7/8	19	0	11
Apr. 6	E	24	1.7	16	27	8	19	0	II	22	3	14	25	6	17	28	9	20	I	100
Apr. 7	F		5	17	28	9	20	1	12	23	4	15	26	Section.	18	29	10	21	2	12
Apr. 8	G	25	7	18.	29	10	21	2	13	24	5	16	27	7 8	19	0	11	22	3	13
Apr. 9	A	27	8	19	0	II	22	3	14	25	5 6	17	28	9	20	1	Park to	23	4	14
		28	9	20	-	12	-	4		26	-	18	-	_	21	2	-	and the same		15
Apr. 10	C		10	21	2	1 1 1 1 1	23	1 220	16		7 8	100	29	11	22		13	24	5 6	
Apr. 11 Apr. 12	C D E F	29	11	22		13		5 6		27 28		19	1	12	100000	3	14	25 26		17
Apr. 13	E	1	12		3		25		17 18	29	9	21	2		23	5 6	15		7 8	
Apr. 14	F	2	100 000 00	23	5	16		8		0	II		1000	13		6		28	0	19
		1-	1 -3	24 25 26	5 6	15 16 17 18	$\frac{27}{28}$		19 20	1	12	$\frac{22}{23}$	1-3	14 15 16	$\frac{25}{26}$	-	$\frac{17}{18}$	1 = 0	9 10	20 21
Apr. 15	G A	3	14	25		17		10				23	4	15	20	7 8		29	10	
Apr. 16	D	3 4 5	13 14 15 16		7 8		29	11	21	3	13	24	3 4 5 6		27 28		19	0	11	22
Apr. 17	D	5	10	27	1	19	1 0	1,1	22	1 3	14	25	1	17		9	20 21	1	12	23
Apr. 17	B B C	6	17	128	10	20	1.	1.0	22	1.	1.	26	7	10	29	10	21	1 -	13	24
Apr. 18		-	17 18	28	9	$\frac{20}{21}$	1	12	$\frac{23}{24}$	4	15	20	8	-	-	-	1=	-	-	-
Apr. 18	1 0	1 7	110	29	10	121	2	13	1 24	1 5	110	27	1 0	19	0	111	22	1 3	114	25

The ORDER for MORNING and EVENING PRAYER, Daily to be faid and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past. And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth.

The Order for MORNING PRAYER,

Daily throughout the Year.

At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow; and then he shall say that which is written after the said Sentences.

HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his

foul alive. Ezek. 18.27.

I acknowledge my transgressions, and my sin is ever before me. Pfal. 51.3.

Hide thy face from my fins, and blot out all mine ini-

quities. Pfal. 51. 9.

The facrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psal. 51.17. Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Foel. 2.13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his

laws which he fet before us. Dan. 9. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. Fer. 10. 24. Pfal. 6. 1.

Repent ye; for the kingdom of heaven is at hand.

S. Matt. 3. 2.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. S. Luke. 15. 18, 19.

Enter not into judgement with thy servant, O Lord: for n thy sight shall no man living be justified. Pfal. 143. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us

from all unrighteousness. 1 S. John 1.8, 9.

Early beloved brethren, the Scripture moveth us in fundry places to acknowledge and confess our manifold fins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our fins before God; yet ought we most chiefly to to do, when we affemble and meet together, to render thanks for the great benefits that we have received at his hands, to let forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and befeech you, as many as are here prefent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, faying after me:

A general Confession to be said of the whole Congregation, after

A Lmighty and most merciful Father; We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us miserable offenders. Spare thou them, O God, which confess their faults: Restore thou them that are penitent; According to thy promises declared unto manking in Christ Jesu our Lord. And grant, O most mer-

ciful Father, for his fake, That we may hereafter live a godly, righteous, and fober life, To the glory of thy holy Name. Amen.

The Absolution or Remission of sins, to be pronounced by the

A Lmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereaster may be pure and holy; so that at the last we

may come to his eternal joy, through Jesus Christ our Lord.

The People shall answer here, and at the end of all other

Prayers, Amen.

Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Di-

vine Service.

Our Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

I Then likewise be shall say,

O Lord, open thou our lips;
Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us: Anjw. O Lord, make haste to help us.

I Here all standing up, the Priest Shall say,

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Anjw. The Lord's Name be praifed.

Then shall be said or fung this Psalm following: except on Easter-day, upon which another Anthem is appointed: and on the nineteenth day of every Month it is not to be read here, but in the ordinary course of the Psalms.

Venite, exultemus Domino. PSAL. 95.

Ocome, let us fing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and

fhew ourfelves glad in him with pfalms;

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the

strength of the hills is his also.

The fea is his, and he made it: and his hands prepared the dry land.

O come let us worship and fall down: and kneel before the Lord our Maker;

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

C When

When your fathers tempted me: proved me, and faw

Forty years long was I grieved with this generation, and faid: It is a people that do err in their hearts, for they have not known my ways;

Unto whom I fware in my wrath: that they should not

enter into my rest.

Glory be to the Father, and to the Son: and to the Holy

As it was in the beginning, is now, and ever shall be: world without end. Amen.

I Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, and like-wise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,

Glory be to the Father, and to the Son: and to the

Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

I Then shall be read distinctly with an audible voice the First Lesson taken out of the Old Testament, as is appointed in the Calendar (except there be proper Lessons assigned for that day:) He that readeth so standing, and turning himself, as be may best be heard of all such as are present. And after that, shall be said or sung in English, the Hymn called Te Deum laudamus, daily throughout the Year.

Note, that before every Lesson the Minister shall say, Here beginneth fuch a Chapter, or Verse of such a Chapter of fuch a Book: And after every Lesson, Here endeth the

First or the Second Lesson.

Te Deum laudamus.

W E praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting. To thee all Angels cry aloud: the Heavens, and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry, Holy, Holy, Holy: Lord God of Sabaoth;

Heaven and earth are full of the Majesty: of thy glory. The glorious company of the Apostles: praise thee. The goodly fellowship of the prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty; Thine honourable, true: and only Son; Also the Holy Ghost: the Comforter. Thou art the King of Glory: O Christ; Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deriver man: thou

didft not abhor the Virgin's womb.

When thou hadft overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.

Thou fittest at the right hand of God: in the glory of the Father.

We believe, that thou Thalt come: to be our Judge. We therefore pray thee, help thy fervants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy faints: in glory

everlasting.

Q Lord, fave thy people: and blefs thine heritage. Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worship thy Name: ever world without end. Vouchsafe, O Lord: to keep us this day without sin. O Lord, have mercy upon us: have mercy upon us. O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord in thee have I trusted: let me never be con-

founded.

¶ Or this Canticle, Benedicite, omnia opera Domini. All ye Works of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord: praise him,

and magnify him for ever.

O ye Heavens, blefs ye the Lord: praise him, and magnify him for ever.

O ye Waters, that be above the firmament, bless ye the

Lord: praise him, and magnify him for ever.

O all 'ye Powers of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord: praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord: praise him,

and magnify him for ever. O ye Showers and Dew, bless ye the Lord: praise him,

and magnify him for ever O ye Winds of God, bless ye the Lord: praise him, and

magnify him for ever.

O ye Fire and Heat, bless ye the Lord: praise him, and magnify him for ever. O ye Winter and Summer, bless ye the Lord: praise

him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord: praise him, and magnify him for ever. O ye Frost and Cold, bless ye the Lord: praise him,

and magnify him for ever. O ye Ice and Snow, blefs ye the Lord: praise him, and

magnify him for ever.

O ye Nights and Days, blefs ye the Lord: praise him. and magnify him for ever.

O ye Light and Darkness, bless ye the Lord: praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord: praise him, and magnify him for ever. O let the Earth bless the Lord: yea, let it praise him,

and magnify him for ever. O ye Mountains and Hills, bless ye the Lord: praise

him, and magnify him for ever.

O all ye green things upon the earth, bless ye the Lord: praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and mag-

nify him for ever.

O ye Seas and Floods, blefs ye the Lord: praise him, and magnify him for ever. O ye Whales, and all that move in the waters, bless ye

the Lord: praise him, and magnify him for ever.

O all ye Fowls of the air, bless ye the Lord: praise him, and magnify him for ever.

O all ye Beafts and Cattle, blefs ye the Lord: praife him,

and magnify him for ever.

O ye Children of men, bless ye the Lord: praise him, and magnify him for ever.

O let Ifrael blefs the Lord: praife him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Spirits and Souls of the righteous, blefs ye the

Lord: praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord: praise him, and magnify him for ever.

O Ananias, Azarias, and Mifael, blefs ye the Lord: praife

him, and magnify him for ever. Glory be to the Father, &c.

As it was in the, &c.

Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following: except when that shall happen to be read in the Chapter for the day, or for the Gofpel on S. John Baptist's day.

Bene-

Benedictus. S. LUKE 1. 68.

Leffed be the Lord God of Ifrael: for he hath vifited, and redeemed his people;

And hath raifed up a mighty falvation for us: in the

house of his servant David; As he spake by the mouth of his holy Prophets: which

have been fince the world began; That we should be faved from our enemies: and from the hands of all that hate us;

To perform the mercy promifed to our forefathers: and to remember his holy covenant;

To perform the oath which he fware to our forefather

Abraham: that he would give us; That we being delivered out of the hand of our enemies:

might ferve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of falvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the Day-spring from on high hath visited us;

To give light to them that fit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, &c. As it was in the beginning, &c

¶ Orthis Pfalm, Jubilate Deo. PSAL. 100.

Be joyful in the Lord, all ye lands: ferve the Lord with gladness, and come before his presence with a fong.

Be ye fure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the Theep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and fpeak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, &c. As it was in the beginning, &c.

I Then shall be fung or said the Apostles Creed by the Minister, and the People standing. Except only such days as the Creed of S. Athanasius is appointed to be read.

Believe in God the Father Almighty, Maker of heaven and earth.:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary; Suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hell; the third day he rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholick Church; The Communion of Saints; The forgiveness of fins; The refurrection of the body; And the life everlaft-

ing. Amen. And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

The Lord be with you: Answ. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us. Christ, bave mercy upon us. Lord, have mercy upon us.

Then the Minister, Clerks, and People, Shall say the Lord's

Prayer with a loud voice.

Our Father, which art in heaven; Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread;

and forgive us our trespasses, as we forgive them that tres pass against us. And lead us not into temptation; but deliver us from evil. Amen.

Then the Priest standing up shall say,

O Lord, shew thy mercy upon us; Answ. And grant us thy falvation.

Priest. O Lord, fave the King; Anjw. And mercifully hear us when we call upon thee.

Priest. Endue thy ministers with righteousness; Anjw. And make thy chosen people joyful.

Priest. O Lord, fave thy people; Answ. And bless thine inheritance. Priest. Give peace in our time, O Lord;

Anjw. Because there is none other that fighteth for us,

but only thou, O God.

Priest. O God, make clean our hearts within us. Answ. And take not thy Holy Spirit from us.

Then shall follow three Collects; The first of the Day, which shall be the same that is appointed at the Communion; The second for Peace; The third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.

The second Collect for Peace. God, who art the author of peace, and lover of con-cord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble fervants in all affaults of our enemies; that we furely trusting in thy defence, may not fear the power of any advertaries, through the merits of Jesus Christour Lord. Amen.

¶ The third Collect for Grace. Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this Day; Defend us in the same with thy mighty power; and grant that this day we fall into no fin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy fight, through Jesus Christ our Lord. Amen.

In Quires and Places where they fing, here followeth the Anthem.

I Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are. to be read, as they are there placed.

A Prayer for the King's Majesty. Lord our heavenly Father, high and mighty, King of of kings, Lord of lords, the only Ruler of princes, who dolt from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our Most gracious Sovereign Lord King GEORGE; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jefus Christ our Lord. Amen.

A Prayer for the Royal Family. Lmighty God, the fountain of all goodness, we hum-A bly beseech thee to bless our gracious Queen Charlotte, her Royal Highness the Princess Dowager of Wales, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; profper them with all happines; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

A Prayer for the Clergy and People. Lmighty and everlasting God, who alone workest A great marvels; fend down upon our Bishops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly

please thee, pour upon them the continual dew of thy bleffing. Grant this, O Lord, for the honour of our Advocate and Mediator Jefus Christ. Amen.

A Prayer of S. Chrysostom.

Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy fervants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. 14. THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the Order of Morning Prayer throughout the Year.

The ORDER for

EVENING PRAYER,

Daily throughout the Year.

At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow; and then he shall say that which is written after the said Sentences.

7 HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his foul alive. Ezek. 18. 27.

I acknowledge my transgressions, and my sin is ever be-

fore me. Pfal. 51. 3.

Hide thy face from my fins, and blot out all mine ini-

The facrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise, ver. 17. Rend your heart, and not your garments; and turn unto

the Lord your God: for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. Foel. 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he fet before us. Dan. 9. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. Fer. 10. 24. Psal. 6. 1. Repent ye; for the kingdom of heaven is at hand.

S. Mattb. 3. 2. I will arife and go to my father, and will fay unto him, Father, I have finned against heaven, and before thee, and am no more worthy to be called thy fon. S. Lake. 15. 18, 19. Enter not into judgement with thy servant, O Lord; for

in thy fight shall no man living be justified. Pfal. 143. 2. If we fay that we have no fin, we deceive ourfelves, and the truth is not in us. But if we confess out fins he is faithful and just to forgive us our fins, and to cleanse us from all unrighteousness. 1 S. John. 1. 8, 9.

DEarly beloved brethren, the scripture moveth us in sundry places to acknowledge and confess our manifold fins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our fins before God; yet ought we most chiefly so to do, when we allemble and meet together, to render thanks for

the great benefits that we have received at his hands, to fet forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the foul. Wherefore I pray and befeech you, as many as are here prefent, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, faying after me:

A general Confession to be said of the whole Congregation,

after the Minister, all kneeling. Lmighty and most merciful Father; We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and defires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us miserable offenders. Spare thou them, O God, which confess their faults: Restore thou them that are penitent; According to thy promifes declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his fake, That we may hereafter live a godly, righteous, and fober life, To the glory of thy holy

I The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the People Still kneeling.

Lmighty God, the Father of our Lord Jesus Christ, A who defireth not the death of a finner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers to declare and pronounce to his people being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; fo that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

I Then the Minister shall kneel, and say the Lord's Prayer; the People also kneeling, and repeating it with him.

UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

Then likewise be shall say,

O Lord, open thou our lips: Answer. And our mouth shall shew forth thy praise. Priest. O God, make speed to save us. Answer. O Lord, make haste to help us.

I Here all standing up, the Priest shall say, Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever

shall be: world without end. Amen. Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

I Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that, Magnificat (or the Song of the bleffed Virgin Mary) in English, as followeth.

Magnificat. S. LUKE 1. 46. MY foul doth magnify the Lord: and my spirit hath re-joiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden. For behold, from henceforth: all generations shall call me bleffed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all

generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their feat: and hath

exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath fent empty away.

He remembering his mercy hath holpen his fervant Ifrael: as he promifed to our forefathers, Abraham and his feed for ever.

Glory be to the Father, &c. As it was in the beginning, &c.

¶ Or else this Psalm; except it be on the nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.

Cantate Domino. PSAL. 98.

O Sing unto the Lord a new fong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his falvation: his righteousness hath

he openly shewed in the fight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the falvation of our God.

Shew yourselves joyful unto the Lord, all ye lands:

fing, rejoice, and give thanks.

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Praise the Lord upon the harp: sing to the harp with a pfalm of thanksgiving.

With trumpets also and shawms: Oshew yourselves joy-

ful before the Lord the King.

Let the fea make a noise, and all that therein is: the

round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the

people with equity.

Glory be to the Father, &c. As it was in the beginning, &c.

Then a Lesson of the New Testament, as it is appointed: and after that, Nunc dimittis (or the Song of Simeon) in English, as followeth.

Nunc dimittis. S.Luke 2. 29.

ORD, now lettest thou thy servant depart in peace:

For mine eyes have feen: thy falvation,

Which thou hast prepared: before the face of all people; To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, &c. As it was in the beginning, &c.

I Or else this Psalm; except it be on the Twelfth Day of the Month.

Deus misereatur. Psal. 67.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy faving

health among all nations.

Let the people praise thee, O God: yea, let all the peo-

ple praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall

fear him.

Glory be to the Father, &c. As it was in the beginning, &c.

Then shall be said or sung the Apostles Creed by the Minister and the People, standing.

Believe in God the Father Almighty, Maker of heaven

and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church;
The Communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

The Lord be with you; Answer. And with thy spirit,

¶ Minister. Let us pray.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

I Then the Minister, Clerks, and People shall say the Lord's

Prayer with a loud voice.

Our Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Then the Priest standing up, Shall say,

O Lord, shew thy mercy upon us; Answer. And grant us thy falvation. Priest. O Lord, save the King;

Anjwer. And mercifully hear us when we call upon thee.

Anjwer. And make thy chosen people joyful.

Priest. O Lord, fave thy people;

And wer. And bless thine inheritance.

Priest Give peace in our time. O Lord

Answer. Because there is none other that fighteth for

us, but only thou, O God.

Anjwer. And take not thy Holy spirit from us.

Then shall follow three Collects; The first of the Day; the second, for Peace; the third, for Aid against all Perils, as bereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

Of God from whom all holy defires, all good counfels, and all just works do proceed; Give unto thy fervants that peace which the world cannot give; that both our hearts may be fet to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

A The third Collect, for Aid against all Perils.

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jefus Christ. Amen.

In Quires and Places where they fing, here followeth the

A Prayer for the King's Majesty. Lord our heavenly Father, high and mighty, King of kings, Lords of lords, the only ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King GEORGE, and to replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

T Prayer for the Royal Family. Lmighty God, the fountain of all goodness, we hum-A bly befeech thee to bless our gracious Queen Charlotte, her Royal Highness the Princess Dowager of Wales, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom,

through Jesus Christ our Lord. Amen.

¶ A Prayer for the Clergy and People. Lmighty and everlaiting God, who alone workest great A marvels; Send down upon our Bishops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleafe thee, pour upon them the continual dew of thy bleffing: Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. Amen.

¶ A Prayer of S. Chyfostom. Lmighty God, who halt given us grace at this time A with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy fervants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlatting. Amen.

2 COR. 13. 14. HE grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the Order of Evening Prayer throughout the Year.

The Creed of S. Athanasius. I Upon these Feasts; Christmas-day, the Epiphany, S. Matthias, Easter-day, Ascension-day, Whitsunday, S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and S. Jude, S. Andrew, and upon Trinity-Sunday, shall be fung or Said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called The Creed of S. Athanasius, by the Minister and People Standing. Quicunque vult.

Ty Hosoever will be faved: before all things it is neceffary that he hold the Catholick Faith.

Which faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly. And the Catholick Faith is this: That we worship one

God in Trinity, and Trinity in unity;

Neither confounding the Persons: nor dividing the Sub-

For there is one Person of the Father, another of the

Son: and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty coeternal.

Such as the Father is, fuch is the Son: and fuch is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost

eternal;

And yet they are not three eternals: but one eternal. As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible. So likewife the Father is Almighty, the Son Almighty:

and the Holy Ghost Almighty;

And yet they are not three Almighties: but one Almighty. So the Father is God, the Son is God: and the Holy Ghost is God;

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghoft Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and

So are we forbidden by the Catholick Religion: to fay, There be three Gods, or three Lords.

The Father is made of none: neither created nor be-

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore, or after other: none

is greater or less than another;

But the whole three persons are co-eternal together: and

So that in all things, as is aforefaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be faved: must thus think of the

Trinity.

Furthermore, it is necessary to everlasting falvation: that he also believe rightly the incarnation of our Lord Jesus

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother,

born in the world;

Perfect God, and perfect Man: of a reasonable soul, and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one Man: so God and Man is one Christ;

Who fuffered for our falvation: descended into hell, rose again the third day from the dead;

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting

This is the Catholick Faith: which except a man believe faithfully, he cannot be faved.

Glory be to the Father, &c. As it was in the beginning, &c. Here followeth the LITANY, or general Supplication, to be fung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.

God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of beaven: bave mercy upon us

miserable sinners. O God the Son, Redeemer of the world: have mercy

upon us miferable finners. O God the Son, Redeemer of the world: bave mercy upon us

miserable sinners. O God the Holy Ghost, proceeding from the Father,

and the Son: have mercy upon us miserable finners. O God the Holy Ghost, proceeding from the Father, and the Son: bave mercy upon us miserable sinners.

O holy, bleffed, and glorious Trinity, three Persons and one God: have mercy upon us miferable finners.

O boly, bleffed, and glorious Trinity, three Persons and one

God: have mercy upon us miserable sinners.

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Remember not Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our fins: Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and affaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrify; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us. From fornication, and all other deadly fin; and from all the deceits of the world, the fielh, and the devil,

Good Lord, deliver us. From lightning, and tempest; from plague, pestilence, and famine; from battle, and murder, and from fudden death,

Good Lord, deliver us. From all fedition, privy confpiracy, and rebellion; from all false doctrine, herely and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us. By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcition; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us. By thine Agony and bloody Sweat; by thy Crofs and Passion; by thy precious Death and Burial; by thy glorious Refurrection and Ascension; and by the coming of the Holy Ghoft,

Good Lord, deliver us. In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us. We finners do befeech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We befeech thee to bear us, good Lord. That it may please thee to keep and strengthen in the true worthipping of thee, in righteousness and holiness of life, thy fervant GEORGE, our most gracious King and Governor;

We befeech thee to bear us, good Lord. That it may please thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever feek thy honour and glory: We befeech thee to bear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We befeech thee to bear us, good Lord.

That it may please thee to bless and preserve our gracious Queen Charlotte, her Royal Highness the Princess Dowager of Wales, and all the Royal Family;

We befeech thee to bear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may fet it forth, and shew it accordingly;

We befeech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We befeech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates; giving them grace to execute justice, and to maintain truth;

We befeech thee to hear us, good Lord. That it may please thee to bless and keep all thy people. We befeech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We befeech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments; We befeech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit; We befeech thee to hear us, good Lord.

That it may please thee to bring into the way of truth

all fuch as have erred, and are deceived;

We befeech thee to bear us, good Lord. That it may please thee to strengthen such as do stand, and to comfort and help the weakhearted, and to raile up them that fall, and finally to beat down Satan under our feet;

We befeech thee to hear us, good Lord. That it may please thee to succour, help, and comfort

all that are in danger, necessity, and tribulation;

We befeech thee to hear us, good Lord. That it may please thee to preserve all that travel by land or by water, all women labouring of child, all fick persons and young children, and to shew thy pity upon all prisoners and captives;

We befeech thee to hear us, good Lord. That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed;

We befeech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We befeech thee to hear us, good Lord. That it may please thee to forgive our enemies, persecutors, and standerers, and to turn their hearts;

We befeech thee to bear us, good Lord. That it may please thee to give and preserve to our use the kindly fruits of the earth, fo as in due time we may enjoy them;

We befeech thee to hear us, good Lord. That it may please thee to give us true repentance, to forgive us all our fins, negligences and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word;

We befeech thee to bear us, good Lord. Son of God: we befeech thee to hear us.

Son of God: we befeech thee to hear us. O Lamb of God: that takest away the sins of the world; Grant us thy peace.

O Lamb of God: that takest away the sins of the world;
Have mercy upon us.

O Christ, hear us. O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Then shall the Priest, and the People with him, say the Lord's Prayer.

OUR Father which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our fins. Anjwer. Neither reward us after our iniquities.

God merciful Father, that despises not the sighing of a contrite heart, nor the desire of such as be forrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

Od, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, belp us, and deliver us for thine Honour.
Glory be to the Father, &c.

Answer. As it was in the beginning, &c. From our enemies defend us, O Christ. Graciously look upon our afflictions. Pitifully behold the forrows of our hearts.

Mercifully forgive the fins of thy people.

Favourably with mercy hear our prayers.

O Son of David have mercy upon us.
Both now and ever vouchfafe to hear us, O Christ.
Graciously hear us, O Christ, graciously hear us, O Lord Christ.
Priest. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

Let us pray.

Let us pray.

E humbly befeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

A Prayer of S. Chryfostom.

A Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together, in thy Name, thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

Here endeth the Litany.

PRAYERS and THANSGIVINGS upon several Occafions; to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

Almighty Lord God, who for the fin of man didit once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

Of God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and sisted of multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. Amen.

Or this.

God merciful Father, who in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: increase the fruits of the earth by thy heavenly benediction; and grant that we receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.

Amighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswade their malice, and confound their devices; that we being armed with thy defence may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. Amen.

Almighty God, who in thy wrath didft fend a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also in the time of king David didst slay with the plague of pestilence threescore and ten thousand; and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atone, ment, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord.

In the Ember-weeks, to be faid every day, for those that are to be admitted into holy Orders.

A Lmighty God our heavenly Father, who hast purchased to thyself an universal Church, by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen.

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A Lmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly befeech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

A Prayer for the High Court of Parliament, to be read during their Session.

MOST gracious God, we humbly befeech thee, as for this kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious king at this time assembled: That thou wouldest be pleased to direct and prosper all their Consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

A Collect or Prayer for all Conditions of Men, to be used at such times when the Litany is not appointed to be said.

Od, the Creator and Preferver of all mankind, we humbly befeech thee for all forts and conditions of men, that thou wouldest be pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness, all those who are any ways afflicted or discher any desire for whom our Prayers are desired:) that it may be prayers of the for whom our Prayers are desired:) that it may be prayers of the please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions: And this we beg for Jesus Christ his sake. Amen.

A Prayer that may be faid after any of the former.

Ogod, whose nature and property is ever to have mercy and to forgive; receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate.

Amen.

rieus in us, and so flyorethen us by the graces chaster

A General Thanksgiving.

A Lmighty God, Father of all mercies, we thine unworthy fervants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men; (*particularly to those who desire now when any ibut to offer up their praises and thanksgivings for thy bave been travelate mercies vouchsafed unto them.) We bless thee turn praise for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ: for the

life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unseignedly thankful, and that we may shew forth thy praise not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. Amen.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord.

Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

O Eternal God our heavenly Father, who alone makeft men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our facifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. Amen.

The Collects, Epistles, and Gospels.

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions by thy late heavy and dreadful Visitation; and now in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living facrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. Amen.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the contagious sickness, wherewith we lately have been fore afflicted, and to restore the voice of joy and health to our dwellings; We offer unto thy divine Majesty the facrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. Amen.

THE

COLLECTS, EPISTLES, and GOSPELS,

To be used throughout the Year.

Note, That the Collect appointed for every Sunday, or for any Holy-day that bath a Vigil or Eve, shall be faid at the Evening Service next before.

The first Sunday in Advent. The Collect.

A Lmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

I This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

The Epiftle. Owe no man any thing. Rom. 13. ver. 8. to the end.

The Gospel. When they drew nigh unto Jerusalem. S.Matt. 21. ver. 1. to ver. 14.

The second Sunday in Advent.

B Lessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Epistle. Whatsoever things were written. Rom. 15. ver. 4. to ver. 14.

The Gofpel. And there shall be figns. S.Luke 21. ver. 25. to ver. 34.

The third Sunday in Advent.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the Ministers and Stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and

reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

The Epiftle. Let a man so account of us. 1 Cor. 4. veri.

The Gospel. Now when John had heard. S. Matth. 11. ver. 2. to ver. 11.

The fourth Sunday in Advent.

The Collect.

O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas through our fins and wickedness, we are fore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the Holy Ghost be honour and glory, world without end. Amen.

The Epiftle. Rejoice in the Lord alway. Phil. 4. ver. 4. to

The Gospel. This is the record of John. S. John 1. ver. 19. to ver. 29.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called CHRISTMAS-DAY.

A Lmighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The Epistle. God, who at fundry times. Hebr. 1. ver. 1. to

The Gospel. In the beginning was the Word. S.John 1. ver. 1. to ver. 15.

Saint Stephen's Day.
The Collect.

Grant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may sted-fastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. Amen.

Then shall follow the Collect of the Nativity, which shall be faid continually unto New-year's Eve.

For the Epiftle. Stephen being full of the Holy Ghost. Acts 7. ver. 55. to the end.

The Gospel. Behold, I send unto you prophets. S. Matth. 23. ver. 34. to the end.

Saint John the Evangelist's Day.

MErciful Lord, we befeech thee to cast thy bright beams, of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

The Epiftle. That which was from the beginning. 1 S. John 1.

Ver. 1. to the end.

The Gospel. Jesus said unto Peter, Follow me. S. John 21.

ver. 19. to the end.

The Innocents Day.

O Almighty God, who out of the mouths of babes and fucklings hast ordained strength, and madest infants to glorify thee by their death; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the

innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. Amen.

For the Epiftle. I looked, and lo, a Lamb. Rev. 14. ver. 1.

to ver. 6.

The Gospel. The angel of the Lord. S. Matth. 2. ver. 13. to ver. 19.

The Sunday after Christmas-day.
The Collect.

A Lmighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The Epistle. Now I say, that the heir. Gal. 4. ver. 1. to

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Hall y the inno The Gospel. The birth of Jesus Christ was on this wise. S. Matth. 1. ver. 18. to the end.

The Circumcifion of Christ.

A Lmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortised from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle. Blessed is the man. Rom. 4. ver. 8. to ver. 15. The Gospel. And it came to pass. S. Luke 2. ver. 15. to

ver. 22.

The same Collect, Epistle, and Gospel, shall serve for every day after, unto the Epiphany.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

The Epistle. For this cause, I Paul. Eph.3. ver. 1. to ver. 13. The Gospel. When Jesus was born in Bethlehem. S. Matth. 2.

ver. 1. to ver.13.

The first Sunday after the Epiphany.

O LORD, we befeech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epiftle. I beseech you therefore. Rom. 12. ver. 1. to

ver. 6.

The Gospel. Now his parents went to Jerusalem. S.Luke 2. ver. 41. to the end.

The second Sunday after the Epiphany.

Almighty and everlasting God, who dost govern all things in heaven and earth; mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epistle. Having then gifts differing. Rom. 12. ver. 6. to ver. 16.

The Gofpel. And the third day. S. John 2. ver. 1. to ver. 12.

The third Sunday after the Epiphany.

The Collect.

A Lmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The Epistle. Be not wise in your own conceits. Rom. 12. ver. 16. to the end.

The Gospel. When he was come down. S. Matth. 8. ver. i.

to ver.14.

The fourth Sunday after the Epiphany.

OGOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright; Grant us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

The Epiftle. Let every foul be subject. Rom. 13. ver. 1. to

ver. 8.

The Gospel. And when he was entered into a ship. S. Matt. 8. ver. 23. to the end.

The fifth Sunday after the Epiphany.

The Collect.

O LORD, we befeech thee to keep thy Church and houshold continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

The Epistle. Put on therefore as the elect of God. Col. 3.

ver. 12. to ver. 18.

The Gospel. The kingdom of heaven. S. Matth. 13. ver. 24 to ver. 31.

The fixth Sunday after the Epiphany.

OGOD, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. Amen.

The Epistle. Behold, what manner of love. 1 S. John 3. ver. 1.

to ver. 9.

The Gofpel. Then if any man shall say. S. Matth. 24. ver. 23. to ver. 32.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

ORD, we befeech thee favourably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epiftle. Know ye not, that they which run. 1 Cor. 9.

ver. 24. to the end.

The Gospel. The kingdom of heaven. S. Matth. 20. ver. 1. to ver. 17.

The Sunday called Sexagefima, or the fecond Sunday before Lent.

The Collect.

O Lord God, who feeft that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. Amen.

The Epistle. Ye suffer fools gladly. 2 Cor. 11. ver. 19. to

The Gospel. When much people were gathered together. S.Luke 8. ver. 4. to ver. 16.

The Sunday called Quinquagesima, or the next Sunday before Lent.

O LORD, who hast taught us, that all our doings without Charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. Amen.

The Epistle. Though I speak. 1 Cor. 13. ver. 1. to the end. The Gospel. Then Jesus took unto him. S. Luke 18. ver. 31.

The first Day of Lent, commonly called Ash-wednesday.

A Lmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

A This Collect is to be read every Day in Lent, after the Collect appointed for the Day.

For the Epiftle. Turn ye even to me. Joel 2. ver. 12. to ver. 18.

The Gofpel. When ye fast. S. Matth. 6. ver. 16. to ver. 22.

The first Sunday in Lent. The Collect.

OLORD, who for our fake didft fast forty days and forty nights; Give us grace to use such abstinence, that our sleth being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Epistle. We then as workers together. 2 Cor.6. ver. 1.

The Gospel. Then was Jesus led up of the Spirit. S. Matth. 4. ver. 1. to ver. 12.

The fecond Sunday in Lent.

A Lmighty God, who feeft that we have no power of ourielves to help ourfelves; Keep us both outwardly in our bodies, and inwardly in our fouls, that we may be defended from all advertities which may happen to the body, and from all evil thoughts which may affault and hurt the foul, through Jefus Chrift our Lord. Amen.

The Epistle. We beseech you, brethren. 1 Thess. 4. ver. 1.

to ver. 9.

The Gospel. Jesus went thence. S. Matth. 15. ver. 21. to ver. 29.

The third Sunday in Lent.
The Collect.

WE befeech thee, Almighty God, look upon the hearty defires of thy humble fervants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

The Epistle. Be ye therefore followers of God. Ephes. 5.

ver. 1. to ver. 15.

The Gofpel. Jefus was casting out a devil. S. Luke 11. ver. 14. to ver. 29.

The fourth Sunday in Lent.
The Collect.

GRANT, we befeech thee, Almighty God, that we who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The Epiftle. Tell me, ye that desire. Gal. 4. ver. 21. to the end.

The Goffel. Jesus went over the sea. S. John 6. ver. 1. to ver. 15.

The fifth Sunday in Lent. The Collect.

W E befeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore both in body and soul, through Jesus Christ our Lord. Amen.

The Epistle. Christ being come an high Priest. Hebr. 9. ver. 11. to ver. 16.

The Gospel. Jesus said, Which of you. S. John 8. ver. 46. to ver. 59.

The Sunday next before Easter.

The Collect.

A Lmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our slesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The Epistle. Let this mind be in you. Phil. 2. ver. 5. to ver. 12.

The Gospel. When the morning was come. S. Matth. 27. ver. 1. to ver. 55.

Monday before Easter.

For the Epistle. Who is this that cometh from Edom. Isai. 63. ver. 1. to the end.

The Gospel. After two days was the feast. S. Mark 14. ver.1. to the end.

Tuesday before Easter.

For the Epistle. The Lord God hath opened mine ear. Ifai. 50. ver. 5. to the end.

The Goffel. And straightway in the morning. S. Mark 15. ver. 1. to ver. 40.

Wednesday before Easter.

The Epistle. Where a testament is. Hebr. 9. ver. 16. to the end.

The Gospel. Now the feast of unleavened bread. S.Luke 22. ver. 1. to the end.

Thursday before Easter.

The Epiftle. In this that I declare unto you. 1 Cor. 11. ver. 17:

The Gospel. The whole multitude of them arose. S.Luke 23. ver. 1. to ver. 50.

Good Friday.

A Lmighty God, we befeech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

A Lmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Insidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy slock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

The Epiftle. The law having a shadow of good things. Hebr. 10. ver. 1. to ver. 26.

Easter-

The Gospel. Pilate therefore took Jesus. S. John 19. ver. 1. to ver. 38.

Easter-Even. The Collect.

GRANT, O Lord, that as we are baptized into the death of thy bleffed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The Epistle. It is better if the will of God be fo. 1 S.Pet.3.

ver. 17. to the end.

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The Gospel. When the even was come. S. Matth. 27. ver. 57. to the end.

At Morning Prayer, instead of the Psaim, (O come let us fing, &c.) these Anthems shall be sung or said.

HRIST our pass-over is facrificed for us: therefore let

Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. 5.7.

CHRIST being raised from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto fin once: but in that he

liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord. Rom. 6.9.

CHRIST is rifen from the dead: and become the first-fruits of them that slept.

For fince by man came death: by man came also the refurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. I Cor. 15. 20.

Glory be to the Father, and to the Son: and to the Holy

Ghost;
Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Collect.

A Lmighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good defires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

¶ This Collect serves for Monday and Tuesday in Easter-week.

The Epistle. If ye be then risen with Christ. Col.3. ver. 1. to ver. 8.

The Gospel. The first day of the week. S. John 20. ver. 1. to ver. 11.

Monday in Easter-Week.

For the Epistle. Peter opened his mouth. Acts 10. ver. 34. to ver. 44.

The Gofpel. Behold, two of his disciples. S. Luke 24. ver. 13. to ver. 36.

Tuesday in Easter-week.

For the Epistle. Men and brethren. Acts 13. ver. 26. to

The Gospel. Jesus himself stood in the midst., S. Luke 24. ver. 36. to ver. 49.

The first Sunday after Easter.

A Lmighty Father, who hast given thine only Son to die for our fins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living

and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epistie. Whatsoever is born of God. 1 S. John 5. ver. 4.

The Gospel. The same day at evening. S.John 20. ver. 19. to ver. 24.

The fecond Sunday after Easter.
The Collect.

A Lmighty God, who hast given thine only Son to be unto us both a facrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epiftle. This is thank-worthy. 1 S. Pet. 2. ver. 19. to

the end.

The Gospel. Jesus said, I am the good shepherd. S. John 10. ver. 11. to ver. 17.

The third Sinday after Easter.
The Collect.

A Lmighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The Epistle. Dearly beloved, I befeech you. 1.S. Pet. 2.

ver. 11. to ver. 18.

The Gospel. Jesus said to his disciples. S. John 16. ver.16. to ver. 23.

The fourth Sunday after Easter.
The Collect.

Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

The Epiftle. Every good gift. S. James 1. ver. 17, to ver. 22.

The Golpel. Jefus faid unto his disciples. S. John 16. ver. 5.

to ver. 15.

The fifth Sunday after Easter...

O LORD, from whom all good things do come; Grant to us thy humble fervants, that by thy holy infpiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ: Amen.

The Epiftle. Be ye doers of the word. S. James 1. ver. 22.

to the end.

The Gospel. Verily verily I say unto you. S.John 16. ver.23. to the end.

The Ascension-Day.

The Collect.

GRANT, we befeech thee. Almighty God, that like as we do believe thy only-begotten Son our Lord Jefus Christ to have ascended into the heavens; so we may in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

For the Epistle. The former treatise have I made. Acts 1.

ver. 1. to ver. 12.

The Gospel. Jesus appeared unto the eleven. S. Mark 16. ver. 14. to the end.

Sunday after Ascension-day.
The Collect.

OGOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee leave us not comfortless; but

fend to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghoft, one God, world without end. Amen.

The Epistle. The end of all things is at hand. 18. Pet. 4.

ver. 7. to ver. 12.

The Gospel. When the Comforter is come. S. John 15. ver. 26. and part of chap. 16. to ver. 4.

WHIT-SUNDAY.

The Collect.

OD, who as at this time didst teach the hearts of thy I faithful people, by the fending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. Amen.

I This Collect serves for Monday and Tuesday in Whitsun-week.

For the Epistle. When the day of Pentecost. Acts 2. ver. 1. to ver. 12.

The Gofpel. Jefus faid unto his disciples. S. John 14. ver. 15.

to ver. 31.

Monday in Whitfun-week.

For the Epistle. Then Peter opened his mouth. Acts 10. ver. 34. to the end.

The Gospel. God so loved the world. S. John 3. ver. 16. to

Tuesday in Whitsun-week.

For the Epiftle. When the Apostles. Acts 8. ver. 14. to

The Gofpel. Verily Verily I say unto you. S. John 10. ver. 1. to ver.11.

TRINITY-SUNDAY.

The Collect.

Lmighty and everlasting God, who hast given unto us It thy fervants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We befeech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all advertities, who livest and reignest one God, world without end. Amen.

For the Epistle. After this, I looked. Rev. 4. ver. 1. to

the end.

The Gospel. There was a man of the Pharifees. S. John 3. ver. I. to ver. 16.

The first Sunday after Trinity.

The Collect.

GOD, the strength of all them that put their trust in O thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jefus Christ our Lord. Amen.

The Epistle. Beloved, let us love one another. 1 S. John 4.

ver. 7. to the end.

The Gospel. There was a certain rich man. S. Luke 16. ver. 19. to the end.

The fecond Sunday after Trinity.

The Collect.

LORD, who never failest to help and govern them Whom thou dost bring up in thy stedfast fear and love; Keep us, we befeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. Amen.

The Epifile. Marvel not, my brethren. 1 S. John 3. ver. 13.

The Gospel. A certain man made a great supper. S. Luke 14. ver. 16. to ver. 25.

The third Sunday after Trinity. The Collect.

LORD, we befeech thee mercifully to hear us; and grant that we, to whom thou half given an hearty defire to pray, may by thy mighty aid be defended and comforted in all dangers and advertities, through Jefus Christ our Lord. Amen.

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The Epiftle. All of you be subject one to another. 1 S. Pet. 5.

ver. 5. to ver. 12.

The Gospel. Then drew near unto him all the publicans. S.Luke 15. ver. 1. to ver. 11.

The fourth Sunday after Trinity.

The Collect. GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may fo pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's fake our Lord. Amen.

The Epifile. I reckon that the fufferings. Rom. 8. ver. 18.

to ver. 24.

The Gofpel. Be ye therefore merciful. S. Luke 6. ver. 36. to ver. 43.

The fifth Sunday after Trinity.

The Collect. RANT, O Lord, we befeech thee, that the course of T this world may be fo peaceably ordered by thy governance, that thy Church may joyfully ferve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Epistle. Be ye all of one mind. 1 S. Pet. 3. ver. 8. to

ver. 15.

The Gospel. It came to pass. S. Luke 5. ver. 1. to ver. 12.

The fixth Sunday after Trinity. The Collect.

GOD, who hast prepared for them that love thee, fuch good things as pass man's understanding; Pour into our hearts fuch love towards thee, that we loving thee above all things, may obtain thy promifes, which exceed all that we can defire, through Jesus Christ our Lord. Amen.

The Epiftle. Know ye not, that so many. Rom. 6. ver. 3.

to ver. 12.

The Gofpel. Jefus faid unto his disciples. S. Matth. 5. ver. 20. to ver. 27.

The seventh Sunday after Trinity.

The Collect T ORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jefus Christ our Lord. Amen.

The Epiftle. I speak after the manner of men. Rom. 6.

ver. 19. to the end

The Gofpel. In those days. S. Mark 8. ver. 1. to ver. 10.

The eighth Sunday after Trinity. The Collect.

GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly befeech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen.

The Epiftle. Brethren we are debtors. Rom. 8. ver. 12. to

The Gofpel. Beware of false prophets. S. Matth. 7. ver. 15. to ver. 22.

The ninth Sunday after Trinity. The Collect.

RANT to us, Lord, we befeech thee, the spirit to think I and do always fuch things as be rightful; that we who cannot do any thing that is good without thee, may by

thee be enabled to live according to thy will, through Jefus Christ our Lord. Amen.

The Epiftle. Brethren, I would not. I Cor. 10. ver. I. to

The Gospel. Jesus said unto his disciples. S. Luke 16. ver. 1. to ver. 14.

The tenth Sunday after Trinity. The Collect.

Let thy merciful ears, O Lord, be open to the prayers of thy humble fervants; and that they may obtain their petitions, make them to ask fuch things as shall please thee, through Jesus Christ our Lord. Amen.

The Epiftle. Concerning spiritual gifts. 1 Cor. 12. ver. 1.

to ver. 12.

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The Gospel. And when he was come near. S. Luke 19. ver. 41. to ver. 47.

> The eleventh Sunday after Trinity. The Collect.

GOD, who declareft thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us fuch a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promifes, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The Epistle. Brethren, I declare unto you. I Cor. 15. ver. 1.

to ver. 12.

The Gofpel. Jefus spake this parable. S. Luke. 18, ver. 9. to ver. 15.

The twelfth Sunday after Trinity.

The Collect. Lmighty and everlasting God, who art always more A ready to hear, than we to pray, and art wont to give more than either we defire, or deferve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord.

The Epiftle. Such trust have we through Christ. 2 Cor. 3.

The Gospel. Jesus departing from the coasts. S. Mark 7. ver. 31. to the end.

The thirteenth Sunday after Trinity. The Collect.

Lmighty and merciful God, of whose only gift it com-A eth that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully ferve thee in this life, that we fail not finally to attain thy heavenly promifes, through the merits of Jesus Christ our Lord. Amen.

The Epistle. To Abraham and his feed. Gal. 3. ver. 16. to

The Gofpel. Bleffed are the eyes which fee the things that ye fee. S. Luke 10. ver. 23. to ver. 38.

The fourteenth Sunday after Trinity.

The Collect. Lmighty and everlasting God, give unto us the increase A of faith, hope and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. Amen.

The Epiftle. I say then, Walk in the Spirit. Gal. 5. ver. 16.

to ver. 25.

The Gospel. And it came to pass. S. Luke 17. ver. 11. to ver. 20.

The fifteenth Sunday after Trinity. The Collect

KEEP, we befeech thee, O Lord, thy Church with thy perpetual mercy; and because the frailty of man with-out thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our falvation, through Jesus Christ our Lord. Amen.

The Epiftle. Ye fee how large a letter I have written. Gal. 6. ver. 11. to the end.

The Gofpel. No man can ferve two masters. S. Matth. 6. ver. 24. to the end.

The fixteenth Sunday after Trinity.

The Collect. LORD, we befeech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in fafety without thy fuccour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord.

The Epistle. I desire that ye faint not. Ephel. 3. ver. 13.

to the end.

The Gospel. And it came to pass. S. Luke 7. ver. 11. to ver. 18.

The seventeenth Sunday after Trinity.

The Collect. ORD, we pray thee, that thy grace may always pre-I vent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord.

The Epistle. I therefore the prisoner of the Lord. Ephel.4.

ver. I. to ver. 7.

The Gospel. It came to pass. S. Luke 14. ver. 1. to ver. 12.

The eighteenth Sunday after Trinity.

The Collect. ORD, we befeech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

The Epistle. I thank my God always. 1 Cor. 1. ver. 4. to

The Gospel. When the Pharisees had heard. S. Matth. 22. ver. 34. to the end.

> The nineteenth Sunday after Trinity. The Collect.

GOD, forafmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts, through Jelus Christ our Lord. Amen.

The Epiftle. This I say therefore. Ephes. 4. ver. 17. to

The Gospel. Jesus entered into a ship. S. Matth. 9. ver. r. to ver. 9.

The twentieth Sunday after Trinity. The Collect.

Almighty and most merciful God, of thy bountiful goodness keep us we beseech thee, from all things that may hurt us; that we being ready both in body and foul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

The Epiftle. See then that ye walk circumspectly. Eph.5.

ver. 15. to ver. 22.

The Gospel. Jesus said, The kingdom of heaven is like. S. Matth. 22. ver. 1. to ver. 15.

The twenty-first Sunday after Trinity. The Collect.

RANT, we befeech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleanled from all their fins, and ferve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The Epistle. My brethren, be strong in the Lord. Eph. 6.

ver. 10. to ver. 21.

The Gospel. There was a certain nobleman. S. John 4. ver. 46. to the end.

The twenty-second Sunday after Trinity.

The Collect.

ORD, we befeech thee to keep thy houshold the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly

Name, through Jesus Christ our Lord. Amen.

The Epistle. I thank my God upon every remembrance of

you. Philip. 1. ver. 3. to ver. 12.

through Jesus Christ our Lord. Amen.

The Goffel. Peter said unto Jesus. S. Matth. 18. ver. 21. to the end.

The twenty-third Sunday after Trinity.

OGOD, our refuge and strength, who art the author of all godlines; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually,

The Epistle. Brethren, be followers together of me. Phil.3. ver. 47. to the end.

The Gospel. Then went the Pharisees, S. Matth. 22. ver. 15.

to ver. 23.

The twenty-fourth Sunday after Trinity.

The Collect.

ORD, we befeech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins which by our frailty we have committed; Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

The Epiftle. We give thanks to God. Col. 1. ver. 3. to

The Gospel. While Jesus spake these things. S. Matth. 9. ver. 18. to ver. 27.

The twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we befeech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

For the Epistle. Behold, the days come. Jer. 23. ver. 5. to

The Gospel. When Jesus then lift up his eyes. S. John 6. ver. 5. to ver. 15.

If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are bere wanting. And if there be sewer, the overplus may be omitted: Provided, that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.

Saint Andrew's Day.

The Collect.

A Lmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. Amen.

The Epistle. If thou shalt confess. Rom. 10. ver. 9. to

the end.

The Gospel. Jesus walking by the sea. S. Matth. 4. ver. 18. to ver. 23.

Saint Thomas the Apostle.
The Collect.

A Lmighty and everliving God, who for the more confirmation of the faith, didit fuffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved: Hear us, O Lord, through the same Jesus Christ,

to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

The Epistle. Now therefore ye are no more strangers.

Eph. 2. ver. 19. to the end.

The Gospel. Thomas, one of the twelve. S. John 20. ver. 24. to the end.

The Conversion of Saint Paul.

The Collect.

O GOD, who through the preaching of the bleffed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For the Epistle. And Saul yet breathing out threatnings.

Acts o. ver. 1. to ver. 23.

The Goffel. Peter answered and faid. S. Matth. 19. ver. 27. to the end.

The Presentation of Christ in the Temple, commonly called,
The Purification of Saint Mary the Virgin.

The Collect.

A Lmighty and everliving God, we humbly befeech thy Majesty, that as thy only-begotten Son was this day presented in the Temple, in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

For the Epistle. Behold, I fend my messenger. Mal. 3.

ver. 1. to ver. 6.

The Gospel. And when the days of her purification, according to the law of Moses, were accomplished. S. Luke 2. ver. 22. to ver. 41.

Saint Matthias's Day.

The Collect.

Almighty God, who into the place of the traitor Judas didft choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

For the Epistle. In those days Peter stood up in the midst.

Acts I. ver. 15. to the end.

The Gospel. At that time Jesus answered. S. Matth. 11. ver. 25. to the end.

The Annunciation of the bleffed Virgin Mary.

The Collect.

WE befeech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and passion we may be brought unto the glory of his Resurrection, through the same Jesus Christ our Lord. Amen.

For the Epiftle. Moreover, the Lord spake again unto Ahaz.

The Gospel. And in the fixth month. S. Luke 1. ver. 26, to ver. 39.

Saint Mark's Day.
The Collect.

Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle. Unto every one of us is given grace. Ephel. 4.

ver. 7. to ver. 17.

The Gofpel. I am the true vine. S. John 15. ver. 1. to ver. 12.

Saint

Saint Philip and Saint James's Day.

The Collect.

Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle. James a servant of God. S. James 1. ver. 1.

to ver. 13.

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The Go/pel. And Jesus said unto his disciples. S. John 14. ver. 1. to ver. 15.

Saint Barnabas the Apostle.

The Collect.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we befeech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

For the Epistle. Tidings of these things came. Acts 11. ver. 22. to the end.

The Gospel. This is my commandment. S. John 15. ver. 12. to ver. 17.

Saint John Baptist's Day.

The Collect.

A Lmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching of repentance: Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. Amen.

For the Epistle. Comfort ye, comfort ye my people. Isaiah 40. ver. 1. to ver. 12.

The Gospel. Elisabeth's full time came. S. Luke 1. ver.57. to the end.

Saint Peter's Day.

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy slock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epistle. About that time Herod. Acts 12. ver. 1.

The Gospel. When Jesus came. S. Matth. 16. ver. 13. to ver. 20.

Saint James the Apostle.

The Collect.

Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son efus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

For the Epiftle. In those days came prophets, Acts 11. er. 27. and chap. 12. to ver. 3.

The Gofpel. Then came to him. S. Matth. 20. ver. 20. to er. 29.

Saint Bartbolomew the Apostle.

The Collect.

Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to reach thy Word; Grant, we beseech thee, unto thy hurch, to love that Word which he believed, and both

to preach and receive the fame, through Jesus Christ our Lord. Amen.

For the Epiftle. By the hands of the Apostles. Acts 5. ver. 12. to ver. 17.

The Gofpel. And there was also a strife. S. Luke 22. ver. 24. to ver. 31.

Saint Matthew the Apostle.

The Collect.

Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epiftle. Therefore feeing we have this ministry.

2 Cor. 4. ver. 1. to ver. 7.

The Gospel. And as Jesus passed forth. S. Matth. 9. ver. 9. to ver. 14.

Saint Michael and all Angels.

The Collect.

O Everlafting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels always do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

For the Epistle. There was war in heaven. Rev. 12. ver. 7. to ver. 13.

The Gospel. At the same time. S. Matth. 18, ver. 1. to ver. 11.

Saint Luke the Evangelist.

The Collect.

A Lmighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholsome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

The Epiftle. Watch thou in all things. 2 Tim. 4. ver. 5. to ver. 16.

The Gospel. The Lord appointed other feventy also, and fent them. S. Luke 10. ver. 1. to ver. 7. Go not from.

Saint Simon and Saint Jude, Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epistle. Jude the servant of Jesus Christ. S. Jude

ver. 1. to ver. 9.

The Gospel. These things I command you. S. John 15.
ver. 17. to the end.

All Saints Day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unseignedly love thee, through Jesus Christ our Lord. Amen.

For the Epistle. And I saw another angel. Rev. 7. ver. 2.

The Gofpel. Jefus feeing the multituder. S. Matth. 5. ver. 1. to ver. 13.

E

The

The Order for the Administration of the LORD's SUPPER, or HOLY COMMUNION.

I CO many as intend to be partakers of the Holy Communion, hall fignify their Names to the Curate at least some time

the day before.

I And if any of those be an open and notorious evil-liver, or bave done any wrong to bis neighbours by word or deed, so that the Congregation be thereby offended; the Curate baving knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until be bath openly declared bimself to bave truly repented and amended bis former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he bath recompensed the parties to whom be bath done wrong, or at least declare bimself to be in full purpose so to do, as soon as be conveniently may.

The same Order shall the Curate use with those betwint whom he perceiveth malice and batted to reign; not suffering them to be partakers of the Lord's Table, until be know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his beart all that the other bath trespassed against bim, and to make amends for that be bimself bath offended; and the other party will not be perfuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent Person to the Holy Communion, and not bim that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending Person according to the Canon.

The table at the Communion-time, baving a fair white linen Cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be faid. And the Priest standing at the North-side of the Table, shall fuy the Lord's Frayer, with the Collect following, the

People kneeling.

UR Father, which art in heaven; Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

Lmighty God, unto whom all hearts be open, all de-A fires known, and from whom no fecrets are hid; Cleanle the thoughts of our hearts, by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

Then shall the Priest, turning to the People, rehearse distinctly all the Ten Commandments: and the people still kneeling, shall after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister. OD spake these words, and said, I am the Lord thy J God: Thou shalt have none other gods but me. People. Lord, have mercy upon us, and incline our hearts

to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thoufands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts

to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts

to keep this law.

Minister. Remember that thou keep holy the Sabbathday. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy fon, and thy daughter, thy man-fervant, and thy maidfervant, thy cattle, and the stranger that is within thy gates. For in fix days the Lord made heaven and earth, the fea and all that in them is, and rested the seventh day: wherefore the Lord bleffed the feventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts

to keep this law.

Minister. Honour thy father and thy mother: that thy days may be long in the land which the Lord thy God giveth

People. Lord, have mercy upon us, and incline our hearts

to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his afs, nor any thing that

People. Lord, have mercy upon us, and write all thefe

thy laws in our hearts, we befeech thee.

I Then Shall follow one of these two Collects for the King, the Prieft standing as before, and saying,

Let us pray. Lmighty God, whole kingdom is everlasting, and pow-H er infinite; Have mercy upon the whole Church, and fo rule the heart of thy chosen servant GEORGE, our King and Governor, that he (knowing whose minister he is) may above all things feek thy honour and glory; and that we and all his fubjects (duly confidering whose authority he hath) may faithfully ferve, honour, and humbly obey him, in thee, and for thee, according to thy bleffed word and ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen.

Lmighty and everlasting God, we are taught by thy A holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it feemeth best to thy godly wisdom; We humbly befeech thee fo to dispose and govern the heart of GEORGE thy fervant, our King and Governor, that in all his thoughts, words, and works, he may ever feek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's fake Jesus Christ our Lord. Amen.

Then shall be said the Collect of the Day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle, (or, The portion of Scripture appointed for the Epistle) is written in the -- Chapter of -- beginning 2 the - Verse. And the Epistle ended, he shall say, Here

endeth the Epistle. Then shall be read the Gospel (the People all standing up) saying, The holy Gospel is written in the --- Chapter of --- beginning at the --- Verse. And the Gospel ended, Shall be fung or Said the Creed following, the People still standing as before.

T Believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one fubstance with the Father, by whom all things were made; Who for us men, and for our falvation, came down from heaven, And was incarnate by the the Holy Ghost of the Virgin Mary, and was made man, And was crucified also for us under Pontius Pilate. He fuffered and was buried, and the third day he role again according to the Scriptures, And afcended into heaven, And fitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church, I acknowledge one Baptism for the remission of sins, And I look for the Refurrection of the dead, And the life of the world to come.

Amen.

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- Then the Curate shall declare unto the People what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion: and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the minister: nor by him any thing but aubat is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.
- I Then shall follow the Sermon, or one of the Homilies already set forth, or bereafter to be set forth by Authority.
- Then shall the Priest return to the Lord's Table and begin the Offertory, saying one or more of these Sentences following, as be thinketh most convenient in his discretion.

ET your light fo shine before men, that they may fee your good works, and glorify your Father which is in

heaven. S. Mattb. 5. 16.

Lay not up for yourselves treasures upon earth, where moth and ruft doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. S. Mattb. 6. 19, 20.

Whatfoever ye would that men should do to you, even To do unto them: for this is the law and the prophets.

Mattb. 7. 12.

Not every one that faith unto me, Lord, Lord, shall enter nto the kingdom of heaven; but he that doeth the will of

my Father which is in heaven. S. Matth. 7.21.

Zaccheus stood forth, and said unto the Lord, Behold, ord, the hair of my goods I give to the poor; and if I ave done any wrong to any man, I restore him four old. S. Luke 19. 8.

Who goeth a warfare at any time at his own cost? tho planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the

ock? 1 Cor. 9.7.

If we have fown unto you spiritual things, is it a great natter if we shall reap your worldly things? 1 Cor. 9. 11. Do ye not know, that they who minister about holy hings, live of the sacrifice? and they who wait at the altar, re partakers with the altar? Even so hath the Lord also

ordained, that they who preach the Gospel, should live of the Golpel. 1 Cor. 9. 13, 14.

He that foweth little, shall reap little: and he that foweth plenteoully, shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver. 2. Cor. 9. 6, 7.

Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatfoever a man foweth, that shall he reap. Gal. 6. 6, 7.

While we have time, let us do good unto all men, and specially unto them that are of the houshold of faith.

Gal. 6. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither

may we carry any thing out. I Tim. 6.6, 7. Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain everlasting life. I Tim. 6. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the faints, and yet do minister. Hebr. 6. 10.

To do good, and to distribute, forget not; for with such

facrifices God is well pleafed. Hebr. 13. 16.

Whoso hath this world's good, and feeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 S. John 3. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord thall not be

turned away from thee. Tob. 4.7.

Be merciful after thy power: If thou hast much, give plenteoufly. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. Tob. 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again.

Prov. 19. 17

Bleffed be the man that provide the fick and needy: the Lord shall deliver him in the time of trouble. Pfal. 41. 1.

- ¶ Whilft thefe Sentences are in reading, the Deacons, Church-wardens or other fit person appointed for that purpose, (ball receive the Alms for the Poor, and other Devotions of the People, in a decent Bason, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall bumbly present and place it upon the boly Table.
- And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done the Priest shall say,

Let us pray for the whole state of Christ's Church militant

here in earth.

Lmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly befeech thee lations and) to receive these our prayers objarions, then shall the words (of accepting our beseeching these to inspire the same than the sam most mercifully (* to accept our alms and obbeleeching thee to inspire continually the cut unjuid. universal Church with the Spirit of truth, unity, and concord: and grant, that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We befeech thee also, to save and defend all Christian Kings, Princes, and Governors; and especially thy servant GEORGE our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. E 2

Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine fet forth thy true and lively Word, and rightly and duly administer thy holy Sacraments; and to all thy people give thy heavenly grace; and especially to this congregation here prefent, that with meek heart and due reverence they may hear and receive thy holy Word, truly ferving thee in holiness and righteousness all the days of their life. And we most humbly befeech thee of thy goodness, O Lord, to comfort and fuccour all them, who in this transitory life are in trouble, forrow, need, fickness, or any other advertity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; befeeching thee, to give us grace fo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's, fake, our only Mediator and Advocate. Amen.

When the Minister giveth warning for the celebration of the boly Communion, (which he shall always do upon the Sunday or some Holy-day immediately preceding) after the Sermon or Homily ended, he shall read this Exhortation following,

DEARLY beloved, on ---- day next, I purpose, through God's affistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious crofs and paffion; whereby alone we obtain remission of our fins, and are made partakers of the kingdom of heaven. Wherefore it is our duty, to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jefus Chrift, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being fo divine and comfortable a thing to them who receive it worthily, and fo dangerous to them that will prefume to receive it unworthily; my duty is to exhort you in the mean feafon, to confider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof; and fo to fearth and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God;) but so that ye may come holy and clean to fuch a heavenly feaft, in the marriagegarment required by God in Holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your Tives and conversations by the rule of God's commandments; and whereinfoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own finfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewife ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; repent ye of your fins, or else come not to that holy Table; lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and foul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience: therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's word, and open his grief, that by the ministry of God's holy Word, he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

I Or in case be shall see the People negligent to come to the boly Communion, instead of the former, he shall use this Exbortation. EARLY beloved brethren, on --- I intend by God's grace to celebrate the Lord's Supper: unto which in God's behalf, I bid you all that are here prefent, and befeech you for the Lord Jesus Christ's sake, that ye will not retule to come thereto, being fo lovingly called and bidden by God himfelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich fealt, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore most dearly beloved in Christ, take ye good heed, left ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an eaty matter for a man to fay, I will not communicate, because I am otherwise hindered with worldly busineis. But fuch excuses are not so easily accepted and allowed before God. If any man fay, I am a grievous finner, and therefore am afraid to come: Wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to fay, ye will not come? When ye should return to God, will ye excuse yourselves, and say, Ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not to excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine Office, I bid you in the Name of God; I call you in Christ's behalf; I exhort you as ye love your own falvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchfafe to yield up his foul by death upon the crofs for your falvation: fo it is your duty to receive the Communion, in remembrance of the facrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how fore punishment hangeth over your heads for the fame; when ye wilfully abstain from the Lord's Table, and feparate from your brethren, who come to feed on the banquet of that most heavenly food. These things, if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the boly Sacrament, the Priest shall say this Exhortation:

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the sless of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) So is the danger great, if we receive the same unworthily. For then we are guilty of the Body and blood of Christ eur Saviour; we

eat and drink our own damnation, not confidering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers difeases, and fundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your fins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; fo shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself even to the death upon the Cross, for us miserable finners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour Jefus Chrift, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath inflituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghoft, let us give (as we are most bounden) continual thanks; fubmitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

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we ear I Then shall the Priest say to them that come to receive the boly Communion,

YE that do truly and earnestly repent you of your fins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the boly Communion, by one of the Ministers, both he and all the People kneeling humbly upon their knees, and faying,

Lmighty God, Father of our Lord Jesus Christ, Ma-A ker of all things, Judge of all men; We acknowledge and bewail our manifold fins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily forry for these our misdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past, And grant that we may ever hereafter ferve and pleafe thee in newness of life, To the honour and glory of thy Name, Through Jefus Christ our Lord. Amen.

Then shall the Priest, (or the Bishop being present) stand up, and turning bimself to the People, pronounce this Absolution. Lmighty God our heavenly Father, who of his great mercy hath promifed forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your fins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christour Lord. Amen.

I Then shall the Priest say, Hear what comfortable words our Saviour Christ saith unto all that truly turn unto him.

OME unto me all ye that travel and are heavy laden, and I will refresh you. S. Matth. 11.28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him, should not perith, but have everlasting life. S. John 3. 16.

Hear also what Saint Paul faith.

This is a true faying, and worthy of all men to be received, That Christ Jesus came into the world to fave finners. 1 Tim. 1. 15.

Hear also what Saint John faith.

If any man fin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our fins. 1 S. John 2. 1, 2.

After which the Priest shall proceed, saying,

Lift up your hearts.

Anjw. We lift them up unto the Lord. Priest. Let us give thanks unto our Lord God.

Anjw. It is meet and right to to do.

I Then shall the Prieft turn to the Lord's Table, and fay, T is very meet, right, and our bounden duty, that we I should at all times, and in all places give thanks unto thee, O Lord, *Holy Father, Father) must be omitted Almighty, Everlasting God. Almighty, Everlasting God.

I Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

Herefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy holy, holy Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

¶ Proper Prefaces.

¶ Upon Christmas-day, and seven days after.

D Ecause thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the Holy Ghost was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all fin. Therefore with Angels, &c.

I Upon Easter-day, and seven days after. OT chiefly are we bound to praise thee for the glori-D ous Refurrection of thy Son Jesus Christ our Lord: for he is the very Paichal Lamb which was offered for us, and hath taken away the fin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon Ascension-day, and seven days after. Hrough thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious resurrection manifeltly appeared to all his Apostles, and in their fight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with angels, &c.

I Upon Whit-funday, and fix days after. Hrough Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a fudden great found, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jefus Christ. Therefore with Angels, &c.

A Upon the feast of Trinity only. WHO art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

After each of which Prefaces, Shall immediately be fung or faid, THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy Lord God of hofts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen. I Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this

Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the slesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

When the Priest, standing before the Table, bath so ordered the Breed and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his bands, he shall say the Prayer of Consecration as followeth.

A Lmighty God, our heavenly Father, who of thy tender mercy didft give thine only Son Jesus Christ, to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood:

Who in the same night that he was betrayed (a) took bread, and when he had given thanks, into his bands:
(b) he brake it; and gave it to his disciples, saying, Take, eat, (c) this is my body which say the bread:
(c) And bere to lay his band upon all as given for you, do this in remembrance of the bread (d) there he is to me. Likewise after supper (d) he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for bis hand upon every wester to the confidence of this (e) is my blood of the New Testament, or stagen) in subject this (e) is my blood of the New Testament, which is shed for you and for many, for the be consecrated.

drink it, in remembrance of me. Amen.

I Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the People also in order, into their bands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take, and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanks-

giving.

And the Minister that delivereth the Cup to any one shall say,

THE Blood of our Lord Jesus Christ, which was shed
for thee, preserve thy body and soul unto everlasting
life. Drink this in remembrance that Christ's blood was
shed for thee, and be thankful.

If the confecrated Bread or Wine he all spent before all have communicated; the Priest is to consecrate more according to the Form before prescribed: beginning at (Our Saviour Christ, &c.) for the hlessing of the Bread; and at (Likewise after Supper, &c.) for the hlessing of the Cup.

When all have communicated; the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen

Cloth

Then Shall the Priest say the Lord's Prayer, the People repeating after him every petition.

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

After shall be said, as followeth. Lord and heavenly Father, we thy humble fervants entirely defire thy Fatherly goodness, mercifully to accept this our facrifice of praise and thanksgiving; most humbly befeeching thee, to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our fins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our fouls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly befeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold fins to offer unto thee any facrifice; yet we befeech thee, to accept this our bounden duty and fervice; not weighing our merits, but pardoning our offences, through Jefus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghoft, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

A Linighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Then shall be faid or sung,

CLory be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the

glory of God the Father. Amen.

I Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

Collects to be faid after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

Sfift us mercifully, O Lord, in these our supplications A and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life they may ever be defended by thy most gracious and ready help,

through Jefus Christ our Lord. Amen.

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Almighty Lord, and everlatting God, vouchfafe, we befeech thee, to direct, fanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preferved in body and foul, through our Lord and Saviour Jefus Chrift. Amen.

GRant, we befeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be fo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through

Jesus Christ our Lord. Amen.

DRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Lmighty God, the fountain of all wisdom, who knowest A our necessities before we ask, and our ignorance in asking; We beleech thee, to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

Lmighty God, who haft promifed to hear the petitions of them that ask in thy Son's Name; We befeech thee, mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

¶ Upon the Sundays and other Holy-days (if there he no Communion) Shall be said all that is appointed at the Communion, until the end of the general Prayer (For the whole state of Christ's Church militant here in earth) together with one or more of these Collects last before rehearsed, concluding with the Bleffing.

And there shall be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest,

according to bis discretion.

And if there be not above twenty Persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away all occasion of Dissention and Superstition, which any Person bath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conve-

niently may be gotten.

And if any of the Bread and Wine remain unconsecrated, the Curate shall have it for his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall immediately, after the Resident Bleffing, reverently eat and drink the fame.

The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.

And note, That every Parishioner shall communicate at the least three times in the Year, of which Easter to be one. And yearly at Easter every Parisbioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy, or Deputies, and pay to them or bim all Ecclefiastical Duties, accustomably due, then and at that time to be paid.

After the Divine Service ended, the Money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit: wherein if they disagree, it shall be disposed of as the Ordinary shall

appoint.

Thereas it is ordained in this Office for the Adminiftration of the Lord's Supper, that the Communicants should receive the same kneeling: (which Order is well meant for a fignification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and diforder in the holy Communion, as might otherwife enfue). Yet, left the fame kneeling should by any Persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and deprayed; it is hereby declared, That thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored, (for that were idolatry, to be abhorred of all faithful Christians.) And the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body, to be at one time in more places than one.

The MINISTRATION of

PUBLICK BAPTISM of INFANTS,

To be used in the Church.

THE People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants, every Man present may be put in remembrance of bis own profession made to God in his B ptism For which cause also it is expedient that Baptism be ministered in the vulgar Tongue. Nevertheless, (if necessity so require) Children may be baptized upon any other day.

And note, That there shall be for every Male Child to be haptized, two Godfathers and one Godmother; and for every fe-

male, one Godfather and two Godmothers.

I When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure Water,) and standing there, shall suy,

HATH this Child been already baptized, or no?

¶ If they enswer, No: Then shall the Priest proceed as followeth. Dearly beloved, forafmuch as all men are conceived and born in fin, and that our Saviour Christ faith, None can enter into the kingdom of God, except he be regenerate and born a-new of Water and of the Holy Ghost; I beseech you, to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this Child that thing which by nature he cannot have, that he may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

I Then Shall the Priest Say,

Let us pray. Lmighty and everlafting God, who of thy great mercy A didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Ifrael thy people through the Red-fea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst fanctify Water to the Mystical washing away of sin; We befeech thee for thine infinite mercies, that thou wilt mercifully look upon this Child; wash him and fanctify him with the Holy Ghost, that be being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may to pais the waves of this troublesome world, that finally be may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

A Lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for fuccour, the life of them that believe, and the refurrection of the dead; We call upon thee for this Infant, that be coming to thy holy Baptism, may receive remission of his sins by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you; So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that this Infant may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

I Then shall the People stand up, and the Priest shall say, Hear the words of the Gospel, written by Saint Mark, in

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

After the Gospel is read, the Minister shall make this brief

Exhortation upon the words of the Gospel. B Eloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore, but earneftly believe, that he will likewise favourably receive this present Infant, that he will embrace bim with the arms of his mercy, that he will give unto bim the bleffing of eternal life, and make bim partaker of his everlafting kingdom. Wherefore we being thus persuaded of the good-will of our heavenly Father towards this Infant, declared by his son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of our's, in bringing this Infant to his holy Baptism; let us faithfully and devoutly give thanks unto him, and fay,

A Lmighty and everlafting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that he may be born again, and he made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee, and the Holy Spirit, now and for ever. Amen.

Then shall the Priest speak unto the Godfathers and Godmothers on this wife.

DEarly beloved, ye have brought this Child here to be baptized; ye have prayed, that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to fanctify him with the Holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hathe promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, this Insant must also faithfully for his part, promise by you that are his Sureties (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

DOST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

Minister. Dost thou believe in God the Father Almighty,

Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life

after death?

Answ. All this I stedfastly believe.

Minister. Wilt thou be baptized in this faith?

Answ. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Anfw. I will.

Merciful God, grant that the old Adam in this Child may be fo buried, that the new man may be raifed up in him. Amen.

Grant that all carnal affections may die in bim, and that all things belonging to the Spirit may live and grow in bim.

Amen

Grant that be may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

A Lmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our fins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should

Publick Baptism of Infants:

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go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin: and grant that this Child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

And then naming it after them, (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,

I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

But if they cartify, that the Child is weak, it shall suffice to pour Water upon it, saying the aforesaid Words,

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Priest say,

WE receive this Child into the congregation of Christ's flock; and do *sign bim with the sign of the Cross; in token that hereafter be shall not be ashamed in the Child's fore-bead.

Then shall the Priest say,

Here the Priest in token that hereafter be shall not be ashamed to confess the faith of Christ crucisted, and manfully to sight under his banner,

against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto bis life's end. Amen.

S Eeing now, dearly beloved brethren, that this Child is regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this Child may lead the rest of his life according to this beginning.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we befeech thee, to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

Then all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.

Orasmuch as this Child hath promised by you his sureties, to renounce the devil and all his works, to believe a God, and to serve him: ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health;

Private Baptifm of Children.

and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

YE are to take care, that this Child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual fin, are undoubtedly faved.

To take away all fcruple concerning the use of the sign of the Cross in Baptism; the true Explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

The MINISTRATION of

PRIVATE BAPTISM of CHILDREN In Houses.

THE Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved of by the Curate.

And also they shall warn them, that without like great cause and necessity they procure not their Children to be haptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:

I First let the Minister of the Parish, (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Rublick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words:

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I Then all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit; to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And we humbly beseech thee, to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection; and that finally, with the residue of thy Saints, he may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient, that it be brought into the Church; to the intent, that if the Minister of the same Parish did bimself baptize that Child, the Congregation may be certified of the true form of Baptism, by him privately before used. In which case be shall say thus,

I Certify you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses, I baptized this Child.

¶ But

I But if the Child were haptized by any other lawful Minister; then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully baptized or no. In which case, if those that bring any Child to the Church, do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,

BY whom was this Child baptized?
Who was present when this Child was baptized? Because some things effential to this Sacrament may happen to be omitted through fear or hafte, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized? With what words was this Child baptized?

And if the Minister shall find by the Answers of such as bring the Child, that all things were done as they ought to be; then shall not be christen the Child again, but shall receive bim as one of the flock of true Christian People, saying thus,

Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original fin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlafting life: For our Lord Jefus Chrift doth not deny his grace and mercy unto fuch Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wife:

The Gospel. S. Mark 10. 13. HEY brought young children to Christ, that he fhould touch them; and his disciples rebuked those that brought them. But when Jefus faw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I fay unto you, Whofoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and bleffed them.

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gofpel.

Eloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gefture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore, but earneftly believe, that he hath likewise favourably received this present Infant; that he hath embraced bim with the arms of his mercy; and (as he hath promifed in his holy word) will give unto bim the bleffing of eternal life, and make bim partaker of his everlafting kingdom. Wherefore we being thus perfuaded of the good-will of our heavenly Father, declared by his fon Jefus Chrift towards this Infant; let us faithfully and devoutly give thanks unto him, and fay the prayer which the Lord himfelf taught us:

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

A Lmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchfased to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant; that he being born again, and being made an beir of everlasting falvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promife, through the fame our Lord Jefus Christ thy Son, who liveth and reigneth with thee, and the Holy Spirit, now and for ever. Amen.

Then Shall the Priest demand the Name of the Child: which eing by the Godfathers and Godmothers pronounced, the Minister shall say,

OST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous defires of the fame, and the carnal defires of the flesh; so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

Minister. Dost thou believe in God the Father Almighty,

Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and fitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Remission of fins; the Refurrection of the flesh; and everlasting life

after death?

Answ. All this I stedfastly believe.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the fame all the days of thy life?

I Then shall the Priest say,

Anfw. I will.

WE receive this Child into the congregation of Christ's flock, and do *fign him with the Carting of Christ's flock, and do *fign bim with the fign of the Crofs; in token that hereafter be shall not be ashamhall make a Cross upon the Child's fore-bead. ed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue

Christ's faithful soldier and servant unto bis life's end. Amen.

Then Shall the Priest Say, S Eeing now, dearly beloved brethren, that this Child is by Baptisin regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that be may lead the rest of bis life according to this beginning.

I Then shall the Priest fay, W E yield thee most hearty thanks, most merciful Fa-ther, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive bim for thine own Child by adoption, and to incorporate bim into thy holy Church. And humbly we befeech thee, to grant, that be being dead unto fin, and living unto righteoufness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as be is made partaker of the death of thy Son, be may also be partaker of his refurrection; so that finally, with the refidue of thy holy Church, be may be an inberitor of thine everlasting kingdom, through Jesus Christ our Lord.

I Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers:

Porasmuch as this Child hath promised by you his sure-ties, to renounce the devil and all his works, to believe in God, and to ferve him; ye must remember, that it is your parts and duties to see that this Infant be taught, so foon as be shall be able to learn, what a solemn vow, promile, and profession be bath here made by you. And that be may know these things the better, ye shall call upon bim to hear Sermons; and chiefly ye shall provide that be may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his foul's health;

and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

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But if they which bring the Infant to the Church do make fuch uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism;) then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this Form of words:

If thou art not already baptized, N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The MINISTRATION of BAPTISM to fuch as are of riper years, and able to answer for themselves.

When any such Persons as are of Riper Years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a Week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this boly Sacrament.

And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holyday appointed) shall be ready to present them at the Font immediately after the Second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

And standing there, the Priest shall ask, whether any of the Persons here presented be haptized, or no: If they shall answer, No; then shall the Priest say thus:

DEarly beloved, Forasmuch as all men are conceived and born in sin, and that which is born of the sless is sless, and they that are in the sless cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born a-new of water and of the Holy Ghost; I beseech you, to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have; that they may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

¶ Then shall the Priest say, Let us pray.

And bere all the Congregation shall kneel.)

A Lmighty and everlasting God, who of thy great mercy didst fave Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red-sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of Water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon these thy servants; wash them, and sanctify them with the Holy Ghost; that they being delivered from thy wrath, may be received into the ark of Christ's Church;

and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

A Lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for fuccour, the life of them that believe, and the refurrection of the dead; We call upon thee for these persons, that they coming to thy holy Baptilin, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

¶ Then shall the People stand up, and the Priest shall say, Hear the words of the Gospel, written by Saint John, in the third Chapter, beginning at the first Verse:

Here was a man of the Pharifees, named Nicodemus, a ruler of the Jews. The fame came to Jefus by night, and faid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doeft, except God be with him. Jefus answered, and faid unto him, Verily, verily, I fay unto thee, Except a man be born again, he cannot fee the kingdom of God. Nicodemus faith unto him, How can a man be born when he is old? can he enter the fecond time into his mother's womb, and be born? Jefus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it lifteth, and thou hearest the found thereof; but canst not tell whence it cometh, and whither it goeth: fo is every one that is born of the Spirit.

After which be shall fay this Exhortation following: B Eloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature: He that believeth, and is baptized, shall be faved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and faid to him and the rest of the Apostles, Men and brethren, what shall we do? replied, and faid unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, Saying, Save yourselves from this untoward generation. For (as the fame Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the refurrection of Jefus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive these present persons, truly repenting and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the Holy Ghost; that he will give them the

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But if the Child were haptized by any other lawful Minister; then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully haptized or no. In which case, if those that bring any Child to the Church, do answer, that the same Child is already haptized, then shall the Minister examine them further, saying, I whom was this Child haptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized? With what words was this Child baptized?

And if the Minister shall find by the Answers of such as bring the Child, that all things were done as they ought to be; then shall not be christen the Child again, but shall receive him as one of the flock of true Christian People, saying thus,

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise:

The Gospel. S. Mark 10. 13.

HEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

B Eloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore, but earneftly believe, that he hath likewise favourably received this present Infant; that he hath embraced bim with the arms of his mercy; and (as he hath promifed in his holy word) will give unto bim the bleffing of eternal life, and make bim partaker of his everlasting kingdom. Wherefore we being thus perfuaded of the good-will of our heavenly Father, declared by his fon Jefus Christ towards this Infant; let us faithfully and devoutly give thanks unto him, and fay the prayer which the Lord himfelf taught us:

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

A Lmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and consirm this faith in us evermore. Give thy Holy Spirit to this Infant; that he being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy fervant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee, and the Holy Spirit, now and for ever. Amen.

Then shall the Priest demand the Name of the Child: which eing by the Godfathers and Godmothers pronounced, the Minister shall say.

DOST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh; so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

Minister. Dost thou believe in God the Father Almighty,

Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Remission of sins; the Refurrection of the flesh; and everlasting life

after death?

Answ. All this I stedfastly believe.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answ. I will.

WE receive this Child into the congregation of Christ's flock, and do *sign bim with the sign of the Cross; in token that hereafter be shall not be ashamed to confess the faith of Christ crucified, super the Christ and manfully to sight under his banner, bead. against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto bis life's end. Amen.

Then shall the Priest say,

Seing now, dearly beloved brethren, that this Child is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that be may lead the rest of bis life according to this beginning.

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee, to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Jesus Christ our Lord.

Amen.

¶ Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers:

Porasmuch as this Child hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health;

and that this Child may be virtuously brought up to lead a | godly and a Christian life; remembering always, that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from fin, and rife again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

I But if they which bring the Infant to the Church do make fuch uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism;) then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; faving that at the dipping of the Child in the Font, he shall use this Form of words:

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And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holyday appointed) shall be ready to present them at the Font immediately after the Second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

And standing there, the Priest shall ask, whether any of the Persons here presented be baptized, or no: If they shall answer,

No; then shall the Priest say thus:

Early beloved, Forasmuch as all men are conceived and born in fin, and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in fin, committing many actual transgressions; and that our Saviour Christ faith, None can enter into the kingdom of God, except he be regenerate and born a-new of water and of the Holy Ghost; I beseech you, to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have; that they may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the fame.

> I Then Shall the Priest Say, Let us pray.

(And bere all the Congregation shall kneel.) Lmighty and everlasting God, who of thy great mercy A didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red-sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst fanctify the element of Water to the mystical washing away of sin; We befeech thee for thine infinite mercies, that thou wilt mercifully look upon these thy servants; wash them, and fanctify them with the Holy Ghost; that they being delivered from thy wrath, may be received into the ark of Christ's Church;

and being stedfast in faith, joyful through hope, and rooted in charity, may fo pass the waves of this troublesome world, that finally they may come to the land of everlaiting life; there to reign with thee world without end, through Jefus Christ our Lord. Amen.

Lmighty and immortal God, the aid of all that need, A the helper of all that flee to thee for fuccour, the life of them that believe, and the refurrection of the dead; We call upon thee for these persons, that they coming to thy holy Baptilm, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, faying, Ask, and ye shall receive; feek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that feek, find; open the gate unto us that knock; that these persons may enjoy the everlafting benediction of thy heavenly washing, and may come to the eternal kingdom which thou halt promised by Christ our Lord. Amen.

I Then shall the People stand up, and the Priest shall say, Hear the words of the Gospel, written by Saint John, in the third Chapter, beginning at the first Verse:

Here was a man of the Pharifees, named Nicodemus, a ruler of the Jews. The fame came to Jefus by night, and faid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doeft, except God be with him. Jefus answered, and faid unto him, Verily, verily, I fay unto thee, Except a man be born again, he cannot fee the kingdom of God. Nicodemus faith unto him, How can a man be born when he is old? can he enter the fecond time into his mother's womb, and be born? Jefus answered, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

After which be shall say this Exhortation following: B Eloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature: He that believeth, and is baptized, shall be faved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and faid to him and the rest of the Apostles, Men and brethren, what shall we do? replied, and faid unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, Saying, Save yourselves from this untoward generation. For (as the same Apostle testi-fieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jefus Christ. Doubt ye not therefore, but earneftly believe, that he will favourably receive these present persons, truly repenting and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the Holy Ghost; that he will give them the bleffing

bleffing of eternal life, and make them partakers of his everlalting kingdom. Wherefore we being thus persuaded of the good-will of our heavenly Father towards these persons, declared by his Son Jesus Christ; let us faithfully

and devoutly give thanks to him, and fay,

A Lmighty and everlasting God, heavenly Father, We give thee humble thanks, for that thou hast vouch-fased to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to these persons, that they may be born again, and be made beirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever.

Amen.

I Then the Priest shall speak to the Persons to be baptized, on this wife:

WELL-beloved, who are come hither defiring to receive holy Baptism, ye have heard how the Congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. To have heard also, that our Lord Jesus Christ hath promised in his holy Word, to grant all those things that we have prayed for; which promise he for his part will most furely keep and perform.

Wherefore after this promife made by Christ, ye must also faithfully for your part promise in the presence of these your witnesses, and this whole Congregation, that ye will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Com-

mandments.

I Then shall the Priest demand of each of the Persons to be baptized, severally, these Questions following.

Question. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh; so that thou wilt not follow nor be led by them?

Answer. I renounce them alf.

Question. Dost thou believe in God the Father Almighty,

Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Remission of fins; the Resurrection of the sless; and everlasting life

after death?

Anfw. All this I stedfastly believe.

Question. Wilt thou be baptized in this faith?

Anfao. That is my defire.

Question. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Anfw. I will endeavour fo to do, God being my helper.

O Merciful God, grant that the old Adam in these Perfons may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that they being here dedicated to thee by our Office and Ministry, may also be endued with heavenly

virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

A Lmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that the persons now to be baptized therein, may receive the sulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then shall the Priest take each person to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

I baptize thee, In the Name of the Father, and of the

· Son, and of the Holy Ghoft. Amen.

I Then shall the Priest fay,

WE receive this person into the congregation of Christ's slock, and do * sign him with the sign of the Cross; in token that hereafter be shall not be ashamed to confess the faith of Christ crucified, and Prich shall make a cross upon the manfully to sight under his banner, against sin, person sport the world, and the devil; and to continue Christ's faithful soldier and servant unto bis life's end. Amen.

Then (hall the Prieft fay,

Steing now, dearly beloved brethren, that these persons are regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

I Then shall be faid the Lord's Prayer, all kneeling,

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to these persons, that being now born again, and made beirs of everlasting salvation through our Lord Jesus Christ, they may continue thy servants, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit everlastingly. Amen.

I Then all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

Porasimuch as these persons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put them in mind what a solemn vow, promise, and profession they have now made before this congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in God's holy Word; that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(And

(And then Speaking to the new baptized Persons, he shall proceed and fay,)

ND as for you, who have now by Baptism put on A Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembering always, that Baptism representeth unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and role again for us; fo thould we, who are baptized, die from fin, and rife again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

It is expedient, that every Person, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so be may be admitted to the boly Com-

If any Persons, not baptized in their infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the office for Publick Baptism of Infants, or (in case of extreme danger) the office for Private Baptism; only changing the word (Infant) for (Child or Person) as occasion requiretb.

A CATECHISM; that is to fay, An instruction, to be learned of every Perfon, before he be brought to be confirmed by the Bishop.

Question. WHAT is your Name? Anjw. N. or M.

Quest. Who gave you this Name?
Anjw. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the Child of God, and an inheritor of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then for you?

Anjw. They did promise and vow three things in my Name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the finful lufts of the flesh: Secondly, that I should believe all the Articles of the Christian Faith: And thirdly, that I should keep God's holy Will and Commandments, and walk in the fame all the days of my life.

Quest. Dost thou not think that thou art bound to be-

lieve and to do, as they have promifed for thee?

Answ. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God, to give me his grace, that I may continue in the fame unto my life's end.

Catechist. Rehearse the Articles of thy Belief. Answer.

Believe in God the Father Almighty, Maker of heaven

and earth: And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, he descended into hell; The third day he rose again from the dead, He ascended in heaven, And sitteth on the right hand of God the Father Almighty; From

I believe in the Holy Ghoft; the holy Catholick Church; The Communion of Saints; The forgiveness of fins; The refurrection of the body; and the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world;

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghost, who sanctifieth me,

and all the elect people of God.

Quest. You faid that your Godfathers and Godmothers did promise for you, that you should keep God's commandments. Tell me how many there be?

Answ. Ten.

Quest. Which be they?

An wer.

THE fame which God spake in the twentieth Chapter of Exodus, faying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the fins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thoufands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh

his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-fervant, and thy maid-fervant, thy cattle, and the stranger that is within thy gates. For in fix days the Lord made heaven and earth, the fea, and all that in them is, and rested the seventh day; wherefore the Lord bleffed the feventh day and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

1X. Thou shalt not bear false witness against thy neighbour. X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his fervant, not his maid, nor his ox, nor his afs, nor any thing that is his. Quest. What dost thou chiefly learn by these Command-

ments? Answ. I learn two things: My duty towards God, and my duty towards my Neighbour.

Quest. What is thy duty towards God?

Anjw. My duty towards God is, to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my foul, and with all my ftrength; to worthip him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy Neighbour? Anjw. My duty towards my Neighbour is, to love him as myfelf, and to do to all men, as I would they should do unto me: To love, honour, and fuccour my father and mother: To honour and obey the King, and all that are put in authority under him: To fubmit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness and chastity: Not to covet nor defire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me. Catechift. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Answer.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Anjw. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen; So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answ. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word Sacrament?

Anjw. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Anjw. Two; the outward visible sign, and the inward

fpiritual grace.

Quest. What is the outward visible sign, or form in Baptism?

Answ. Water; wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost. Quest. What is the inward and spiritual grace?

Anjw. A death unto fin, and a new birth unto righteoufness: for being by nature born in fin and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Quest. What is required of persons to be baptized?

Answ. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are infants baptized when by reason of their tender age they cannot perform them?

Answ. Because they promise them both by their Sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper

ordained?

An/w. For the continual remembrance of the facrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or fign of the Lord's Supper?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part or thing signified?

Answ. The body and blood of Christ, which are verily and in deed taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthening and refreshing of our souls by the Body and blood of Christ, as our Bodies are by the bread and wine.

Quest. What is required of them who come to the

Loru's Supper?

Answ. To examine themselves, whether they repent them truly of their former sins, stedsastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

The Curate of every Parish shall diligently upon Sundays and Hly-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters, and Dames, shall cause their Children, servants, and Apprentices (which have not learned their Catechism) to come to the church at the time appointed, and obediently to hear and he ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

I So soon as Children are come to a competent Age, and can say in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother, as a Witness of their Confirmation.

And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Consirmation, the Curate of every Parish shall either bring or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be consirmed. And if the Bishop approve of them, he shall consirm them in manner following.

The Order of CONFIRMATION, or laying on of Hands upon those that are baptized, and come to Years of Discretion.

I Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; be (or some other Minister appointed by him) shall read this Preface following.

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and consirm the same; and also promise, that by the grace of God, they will evermore endeavour themselves faithfully to observe such things, as they by their own confession have assented unto.

Do ye here in the presence of God, and of this Congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you?

I G fit H

The Order of Confirmation.

The Bishop. Our help is in the Name of the Lord; Answer. Who hath made heaven and earth. Bishop. Blessed be the Name of the Lord; Answ. Henceforth world without end. Bishop. Lord, hear our prayers; Answ. And let our cry come unto thee.

Bishop. Let us pray.

A Lmighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of council and ghostly strength; the spirit of knowledge and true godliness: and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

I Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one, severally, saying,

DEfend, O Lord, this thy child (or this thy fervant) with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

I Then Shall the Bishop Say,

The Lord be with you:

Answ. And with thy spirit.

I And (all kneeling down) the Bishop shall add,

Let us pray.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; But deliver us from evil. Amen.

¶ And this Collect.

A Lmighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands; to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

Almighty Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

I Then the Bishop shall bless them, saying thus,

THE bleffing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

And there shall none be admitted to the boly Communion, until such time as be be confirmed, or be ready and desirous to be confirmed.

The Solemnization of Matrimony.

The FORM of Solemnization of MATRIMONY.

I First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-days, in the time of divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,

Publish the Banns of Marriage between M of ---- and N of ---- If any of you know cause or just impediment why these two persons should not be joined together in holy Matrimony, ye are to declare it: This is the first (second or tbird) time of asking.

And if the Persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked

from the Curate of the other Parish.

At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church with their Friends and Neighbours: And there standing together, the Man on the right hand, and the Woman on the

DEARLY beloved, we are gathered together here in the fight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautisted with his presence, and first miracle that he wrought in Cana of Galilee; and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly and in the fear of God; duly considering the causes for

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to

the praise of his holy Name.

which Matrimony was ordained.

Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual fociety, help, and comfort, that the one ought to have of the other,

both in prosperity and adversity:

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the Persons that shall be married, he shall say,

I Require and charge you both (as ye will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their Matrimony lawful.

At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the Parties; or else put in a Caution (to the full value of such charges as the Persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deserved until such time as the truth be tried.

If no impediment be alledged, then shall the Curate say unto the Man,

M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer, I will.

Then shall the Priest say unto the Woman,

N. WILT thou have this man to thy wedded husband,
to live together after God's ordinance in the
holy estate of Matrimony? Wilt thou obey him, serve
him, love, honour, and keep him in sickness and in health;
and forsaking all other, keep thee only unto him, so long
as ye both shall live?

I The Woman shall answer, I will.

Who giveth this Woman to be married to this Man?

I Then stall they give their troth to each other in this manner:

I The Minister receiving the Woman at her Father's or Friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him, as followeth;

I M. take thee N. to my wedded wife, to have and to hold from this day sorward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

I Then shall they loofe their hands; and the Woman with her right hand, taking the Man by his right hand, shall likewife fay after the Minister,

I N. take thee M. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their bands; and the Man shall give unto the Woman a Ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth singer of the Woman's left band. And the Man bolding the Ring there, and taught by the Priest, shall say,

WITH this Ring I thee wed, with my Body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down, and the Minister shall say,

Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest join their right hands together, and say,
Those whom God hath joined together let no man put
asunder.

Then shall the Minister speak unto the People.

Porasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged

their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

I Then the Minister or Clerks going to the Lord's Table, shall say or sing this Psalm following.

Beati omnes. Pfal. 128.

Beffed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long; Yea, that thou shalt see thy children's children: and

Glory be to the Father, &c.
As it was in the beginning, &c.

God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy faving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, &c. As it was in the beginning, &c.

The Pfalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them shall say, Lord have mercy upon us.

Answer. Christ, have mercy upon us. Minister. Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, fave thy fervant, and thy handmaid;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

cing odli -hom so of Minister. God of Abraham, God of Isaac, Gost of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts, that whatfoever in thy holy Word they shall profitably learn, they may indeed fulfil the fame. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didft fend thy bleffing upon Abraham and Sarah, to their great comfort; so vouchfafe to fend thy bleffing upon these thy servants; that they obeying thy will, and alway being in fafety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

This Prayer next following shall be omitted, where the Wo-

man is past child-bearing.

Merciful Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee affift with thy bleffing thefe two perfons; that they may both be fruitful in procreation of children, and also live together fo long in godly love and honesty, that they may fee their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.

God who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint that out of man (created after thine own image and fimilitude) woman should take her beginning; and knitting them together, didst teach, that it should never be lawful to put afunder those whom thou by Matrimony hadft made one: O God, who haft confecrated the state of Matrimony to such an excellent mystery, that in it is fignified and reprefented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh;) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlafting kingdom, through Jefus Christ our Lord. Amen.

I Then Shall the Priest Say, A Lmighty God, who at the beginning did create our first parents, Adam and Eve, and did fanctify and join them together in marriage; Pour upon you the riches of of his grace, fanctify and bless you, that ye may please him both in body and foul, and live together in holy love

unto your lives end. Amen. After which, if there be no fermon declaring the duties of Man and Wife, the Minister shall read as followeth.

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth fay as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epiftle to the Ephefians, the fifth Chapter, doth give this commandment to all married men: Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might fanctify and cleanse it with the washing of water by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies; he that loveth his wife, loveth himfelf: For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his fleth, and of his bones. For this cause shall a man leave his father and his mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. The advisor was also does not to be a second

Likewise the same Saint Paul, writing to the Colossians, fpeaketh thus to all men that are married; Husbands, love

your wives, and be not bitter against them.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, faith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker veffel, and as being heirs together of the grace of life; that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewife, ye wives, hear and learn your deties toward your husbands, even as it is plainly fet forth

in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives submit your selves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he faith, Let the wife fee that she reverence her husband.

And in his Epiftle to the Coloffians, Saint Paul giveth you this short Lesson; Wives submit your selves unto

your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus faying; Ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chafte conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the light of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whole daughters ye are as long as ye do well, and are not afraid with any amazement.

It is convenient, that the new married Persons should receive the boly Communion, at the time of their Marriage, or at the first opportunity after their Marriage.

The ORDER for the VISITATION of the SICK.

I When any Person is fick, notice shall be given thereof to the Minister of the Parish; who coming into the fick Person's bouse, shall say,

DEACE be to this house, and to all that dwell in

I When be cometh into the fick man's presence, he shall say kneeling down,

R Emember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood; and be not angry with us for ever.

Anjw. Spare us, good Lord. I Then the Minister shall Jay, Let us pray.

Lord, have mercy upon us, Ctrift, bave mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answ. Which putteth bis trust in thee.

Minister. Send bim help from thy holy place;

Answ. And evermore mightily defend bim.

Minister. Let the enemy have no advantage of bim;

Answ. Nor the wicked approach to hurt bim.

Minister. Be unto bim O Lord, a strong tower;

Answ. From the face of bis enemy.

Minister O Lord, hear our prayers;

Anjw. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit, and relieve this thy servant: Look upon bim with the eyes of thy mercy, give bim comfort and sure confidence in thee; defend bim from the danger of the enemy, and keep bim in perpetual peace and safety, through Jesus Christ our Lord. Amen.

TEAR us, Almighty and most merciful God and Saviour; Extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we befeech thee, this thy fatherly correction to bim; that the sense of bis weakness may add strength to bis faith, and seriousness to bis repentance. That if it shall be thy good pleasure to restore bim, to bis former health, be may lead the residue of bis life in thy sear, and to thy glory: or else give bim grace so to take thy visitation, that after this painful life ended, be may dwell with thee in life everlasting, through lesus Christ our Lord. Amen.

I Then shall the Minister exhort the sick Person after this form, or other like.

Early beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and fickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's vifitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatfoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your fins, and bear your fickness patiently, trusting in God's mercy, for his dear Son Jefus Christ's fake, and render unto him humble thanks for his fatherly vifitation, submitting yourself wholly unto his will; it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.

AKE therefore in good part the chastisement of the Lord: for (as Saint Paul faith in the twelfth Chapter to the Hebrews,) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what fon is he whom the father chasteneth not? But if ye be without chastifement, whereof all are partakers; then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thankfgiving bear our heavenly Father's correction, whenfoever by any manner of advertity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by fuffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy, is to fuffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlafting life. Now therefore taking your fickness, which is thus profitable for you, patiently; I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forafmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourfelf and your estate, both toward God and man; to that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith; that you may know whether you do believe as a Christian man should, or no.

Here the Minister Shall rehearse the Articles of the Faith,

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the remifsion of sins; the resurrection of the flesh; and everlasting

life after death?

All this I stedfastly believe.

Then shall the Minister examine whether he repent him truly of his sins, and he in charity with all the world; exhorting him to forgive from the bottom of his heart all Persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then he admonished to make his Will, and to declare his Dehts, what he oweth, and what is owing unto him, for the better discharging of his Conscience, and the quietness of his Executors. But men should often he put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

These words before rebearsed may be said before the Minister begin his Prayer, as he shall see cause.

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The Minister shall not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.

Here shall the sick person be moved to make a special Confession of bis sins, if he feel his Conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he bumbly and heartily desire it,) after this sort:

Our Lord Jelus Christ, who hath left power to his Church, to absolve all sinners who truly repent and believe in him; of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then the Priest shall fay the Collect following.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most ear-

nestly desireth pardon and forgiveness. Renew in bim (most loving Father,) whatsoever hath been decayed by the fraud and malice of the devil, or by bis own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider bis contrition, accept bis tears, as swage bis pain, as shall seem to thee most expedient for bim. And forasmuch as be putteth bis full trust only in thy mercy, impute not unto bim bis former sins; but strengthen bim with thy blessed Spirit; and when thou art pleased to take bim hence, take bim unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

Then shall the Minister say this Psalm. In te, Domine, speravi. Psal. 71.

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my firong hold, whereunto I may alway refort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for:

thou art my hope, even from my youth.

Through thee have I been holden up ever fince I was born: thou art he that took me out of my mother's womb; my praise shall be always of thee.

I am become as it were a monster unto many: but my

fure trust is in thee.

O let my mouth be filled with thy praise: that I may fing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not

when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him; persecute him, and take him, for there is none to deliver him.

Go not far from me, O God: my God, haste thee to

help me

Let them be confounded and perish, that are against my foul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise

thee more and more.

My mouth shall daily speak of thy righteousness and falvation; for I know no end thereof.

I will go forth in the strength of the Lord God: and

will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forfake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto

thee!

us Christ. Amen.

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ho en artly Glory be to the Father, &c. As it was in the beginning, &c.

O Saviour of the world, who by thy cross and precious blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

Then shall the Minister say,

THE Almighty Lord, who is a most strong tower to all them that put their trust in him; to whom all things in heaven, in earth, and under the earth do bow and obey; he now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom thou mayest receive ealth and salvation, but only the Name of our Lord Je-

INTO God's gracious mercy and protection we commit thee: The Lord bless thee, and keep thee; The Lord make his face to shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

¶ A Prayer for a fick Child.

Almighty God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly befeech thee, with the eyes of mercy upon this Child, now lying upon the bed of fickness; Vifit bim, O Lord, with thy falvation; deliver bim in thy good appointed time from bis bodily pain, and fave bis foul for thy mercies fake: That if it shall be thy pleasure to prolong bis days here on earth, be may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in bis generation; or else receive bim into those heavenly habitations, where the fouls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity: Grant this, O Lord, for thy mercies fake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God world without end. Amen.

A Prayer for a fick person, when there appeareth but small

bope of recovery.

Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy fervant, here lying under thy hand in great weakness of body. Look graciously upon bim, O Lord; and the more the outward man decayeth, strengthen him, we befeech thee, to much the more continually with thy grace, and Holy Spirit in the inner man. Give bim unfeigned repentance for all the errors of bis life past, and stedfast faith in thy Son Jesus; that bis fins may be done away by thy mercy, and bis pardon fealed in heaven, before be go hence, and be no more feen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise bim up, and grant bim a longer continuance amongst us: Yet forasmuch as in all appearance the time of bis dissolution draweth near; so fit and prepare bim, we befeech thee, against the hour of death, that after bis departure hence in peace, and in thy favour, bis foul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. Amen.

A commendatory Prayer for a fick person at the point

of departure. Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the foul of this thy fervant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly befeeching thee, that it may be precious in thy light. Wash it, we pray thee, in the blood of that immaculate Lamb, that was stain to take away the fins of the world; that whatfoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without fpot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may feriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jefus Christ thine only Son our Lord. Amen.

A Prayer for Perfons troubled in mind or in conscience.

Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee, look down in pity and G 2 compassion

compassion upon this thy afflicted fervant. Thou writest bitter things against bim, and makest bim to possess bis former iniquities; thy wrath lieth hard upon bim, and bis foul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give bim a right understanding of bimself, and of thy threats and promifes; that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all bis temptations and heal all bis diffempers. Break not the bruifed reed, nor quench the smoaking flax. Shut not up thy tender mercies in displeasure; but make bim to hear of joy and gladness, that the bones which thou hast broken, may rejoice. Deliver bim from fear of the enemy, and lift up the light of thy countenance upon bim, and give bim peace, through the merits and mediation of Jesus Christ our Lord. Amen.

THE COMMUNION of the SICK.

I Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of Pestilence, or other infectious Sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is defirous to receive the Communion in his bouse; then be must give timely notice to the Curate, signifying also bow many there are to communicate with him, (which shall be three, or two at the least;) and having a convenient place in the fick man's bouse, with all things necessary so prepared, that the Curate may reverently minister; be shall there celebrate the boly Communion, beginning with the Collect, Epiftle, and Gofpel, bere following. The Collect.

Lmighty everliving God, Maker of mankind, who doft correct those whom thou dost love, and chastise every one whom thou dost receive; We befeech thee to have mercy upon this thy fervant, visited with thine hand; and to grant that be may take bis fickness patiently, and recover bis bodily health, if it be thy gracious will; and whenfoever bis foul shall depart from the body, it may be without fpot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle. HEBR. 12.5. Y fon, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chafteneth; and fcourgeth every fon whom he receiveth.

The Gospel. S. John 5. 24. VErily verily I fay unto you, He that heareth my Word, and believeth on him that form and believeth on him that fent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

After which, the Priest shall proceed according to the Form before prescribed for the boly Communion, beginning at these words [Ye that do truly repent, &c.]

At the time of the distribution of the boly Sacrament, the Priest shall first receive the Communion bimself, and after minister unto them that are appointed to communicate with the fick, and last of all to the fick person.

I But if a Man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood; the Curate shall instruct bim, That if he do truly repent bim of his sins, and stedfastly believe that Jesus Christ bath suffered death upon the cross for him, and shed his Blood for his redemption; earnestly remembering the benefits be bath thereby, and giving bim bearty thanks therefore; be doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.

I When the fick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go straight to the

Communion. In the time of the Plague, Sweat, or fuch other like contagious times of sickness or diseases, when none of the Parish or Neighbours can be gotten to communicate with the fick in their bouses, for fear of the infection; upon special request of the diseased,

the Minister may only communicate with him.

The ORDER for the BURIAL of the DEAD.

I Here is to be noted, That the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or bave laid violent bands upon themselves.

¶ The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or to-wards the Grave, shall say or sing,

Am the refurrection and the life, faith the Lord: he that believeth in me, though he were dead, yet shall he live; and whofoever liveth, and believeth in me, shall never die. S. John 11. 25, 26.

Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Fob 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the

Lord. 1 Tim. 6. 7. Job 1. 21.

After they are come into the Church, shall be read one or both of the Pfalms following.

T Said, I will take heed to my ways: that I offend not in I will keep my mouth as it were with a bridle: while the

ungodly is in my fight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me. My heart was hot within me; and while I was thus muf-

ing, the fire kindled: and at the last I spake with my tongue; Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth him-

felf in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee. all them that put their until

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing. made made demonds ben around at a Take various but only the Name of bear Take

Mills delight

Take thy plague away from me: I am even confumed

by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider

my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more feen.

Glory be to the Father, &c. As it was in the beginning, &c.

PSAL. 90. Domine, refugium.

ORD, thou haft been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest,

Come again ye children of men.

For a thousand years in thy fight are but as yesterday: feeing that is past as a watch in the night.

As foon as thou scatterest them, they are even as a sleep: and fade away fuddenly like the grafs.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we confume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou halt let our misdeeds before thee: and our secret fins in the light of thy countenance.

For when thou art angry, all our days are gone: we

bring our years to an end, as it were a tale that is told. The days of our age are threefcore years and ten; and though men be so strong, that they come to fourscore years: yet is their strength then but labour and forrow; so foon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even

thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wildom.

Turn thee again, O Lord, at the last: and be gracious

unto thy fervants.

O fatisfy us with thy mercy, and that foon: fo shall we

rejoice, and be glad all the days of our life.

Comfort us again, now after the time that thou halt plagued us: and for the years wherein we have suffered adversity.

Shew thy fervants thy work: and their children thy glory. And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, &c. As it was in the beginning, &c.

Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

I COR. 15. 20. OW is Christ risen from the dead, and become the firstfruits of them that flept. For fince by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power: For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: for he hath put all things under his feet. But when he faith all things are put

under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rife not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beafts at Ephefus, what advantageth it me, if the dead rife not? Let us eat and drink, for to-morrow we die. Be not deceived: Evil communications corrupt good manners. Awake to righteousness, and fin not; for some have not the knowledge of God: I speak this to your shame. But some man will fay, How are the dead raised up? and with what body do they come? Thou fool, that which thou fowest, is not quickened, except it die. And that which thou fowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the fame flesh; but there is one kind of flesh of men, another flesh of beasts, another of sishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celeftial is one, and the glory of the terrestrial is another. There is one glory of the fun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is fown in corruption, it is raised in incorruption: It is fown in dishonour, it is raised in glory: It is fown in weakness, it is raised in power: It is sown a natural body, it is raifed a spiritual body. There is a natural body and there is a spiritual body. And so it is written, The first man Adam was made a living foul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the fecond man is the Lord from heaven. As is the earthy, fuch are they that are earthy; and as is the heavenly, fuch are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I fay, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall found, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible thall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the faying that is written, Death is swallowed up in victory. O death, where is thy fling? O grave, where is thy victory? The sting of death is fin, and the strength of fin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forafmuch as ye know that your labour is not in vain in the Lord.

When they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest Shall say, or the Priest and Clerks Shall fing:

AN that is born of a woman, hath but a short time to I live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one ftay.

In the midst of life we are in death: of whom may we feek for fuccour, but of thee, O Lord, who for our fins art juftly displeased?

Yet,

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

I Then while the earth shall be cast upon the Body by some

Forasmuch as it hath pleased Almighty God, of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit bis body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said, or sung,

Heard a voice from heaven, saying unto me, Write,

From henceforth blessed are the dead which die in the
Lord: even so saith the Spirit; for they rest from their
labours. Rev. 14. 13.

I Then the Priest Shall Say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

A Lmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collect. Merciful God, the Father of our Lord Jesus Christ, who is the refurrection and the life; in whom whofoever believeth, shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be forry, as men without hope, for them that fleep in him; We meekly befeech thee, O Father, to raife us from the death of fin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth; and that at the general refurrection in the last day, we may be found acceptable in thy fight, and receive that bleffing, which thy well-beloved Son shall then pronounce to all that love and fear thee, faying, Come ye bleffed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

The Thanksgiving of Women after Child-birth, commonly called, The Churching of Women.

The Woman, at the usual time after ber Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as bath been accustomed, or as the Ordinary shall direct: and then shall the Priest say unto ber,

Porasimuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

(I Then Shall the Priest fay the 116 Pfalm.)

I Am well pleased: that the Lord hath heard the voice of my prayer;

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That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The fnares of death compassed me round about: and

the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the

Name of the Lord: O Lord, I befeech thee, deliver my foul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my foul from death; mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.
I believed, and therefore will I fpeak; but I was fore
troubled: I faid in my hafte, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of falvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, &c. As it was in the beginning, &c.

E Xcept the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift, that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, &c. As it was in the beginning, &c.

¶ Then the Priest shall fay.
Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which 'art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass

trefpass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory for ever and ever. Amen.

Minister. O Lord, fave this woman thy servant;

Answer. Who putteth her trust in thec. Minister. Be thou to her a strong tower; Answer. From the face of her enemy.

Minister. Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister. Let us pray. Almighty God, we give thee humble thanks, for that thou hast vouchfafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we befeech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

I The Woman that cometh to give her Thanks, must offer accustomed Offerings; and if there be a Communion, it is con-

venient that she receive the boly Communion.

A COMMINATION,

Or Denouncing of GOD's Anger and Judgements against Sinners, with certain Prayers to be used on the first Day of Lent, and at other times as the Ordinary shall appoint.

¶ After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew, or

Pulpit, Say,

BRethren, in the primitive Church there was a godly discipline, that at the beginning of Lent, such persons as flood convicted of notorious fin, were put to openpenance, and punished in this world, that their fouls might be faved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof (until the faid discipline may be restored again, which is much to be wished,) it is thought good, that at this time, in the prefence of you all, should be read the general Sentences of God's curfing against impenitent finners, gathered out of the feven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, Amen: To the intent, that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ve affirm with your own mouths the curse of God to be due.

Urfed is the man that maketh any carved or molten

image, to worship it. Deut. 27. 15.

And the People Shall answer and say, Amen. Minister. Cursed is he that curseth his father or mother. ver. 16.

Answer. Amen.

Minister. Cursed is he that removeth his neighbour's land-mark. ver. 17.

Answer. Amen.

Minister. Curfed is he that maketh the blind to go out of his way. ver. 18.

Answer. Amen.

Minister. Cursed is he that perverteth the judgement of he stranger, the fatherless, and widow. ver. 19.

Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly.

Anjwer. Amen.

Minister. Cursed is he that lieth with his neighbour's wife. Lev. 20. 10.

Answer. Amen.

Minister. Cursed is he that taketh reward to flay the innocent. Deut. 27.25.

Answer. Amen.

Minister. Curfed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. Fer. 17.5.

Answer. Amen.

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. S. Matth. 25.41. I Cor. 6. 9, 10,

Answer. Amen.

Minister. YOW feeing that all they are accurfed (as the prophet David beareth witness,) who do Pfal, 119. err and go aftray from the commandments of God; 21. let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us,) return unto our Lord God with all contrition. and meekness of heart; bewailing and lamenting our finful life, acknowledging and confessing our offences, and feeking to bring forth worthy fruits of penance. For now is the ax put unto the roots. Matth. of the trees; fo that every tree that bringeth not 3. 10. forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of Hebr. 10. the living God. He shall pour down rain upon the 31. finners, finares, fire and brimftone, ftorm and Pial. 11.6. tempest; this shall be their portion to drink. For Isaiah 26. lo, the Lord is come out of his place, to visit the 21. wickedness of such as dwell upon the earth. But Malachi who may abide the day of his coming? Who shall 3. 2. be able to endure when he appeareth? His fan s. Matth. is in his hand, and he will purge his floor, and 3.12. gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of Theff. the Lord come h as a thief in the night: and when 5.2,3. men shall fay, Peace, and all things are fafe; then. shall sudden destruction come upon them, as forrow cometh upon a woman travailing with Child, and. they shall not escape. Then shall appear the wrath Rom. 2. of God in the day of vengeance, which obstinate 4,5. finners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-suffering of God, when he called them continually to repentance. Then shall they call upon me, (faith the Lord,) Prov. r. but I will not hear; they shall feek me early, but 28,29,30. they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord; but abhorred my counfel, and despised my correction. Then shall it be too late to knock, S. Matth. when the door shall be shut; and too late to cry 25.10,11, for mercy, when it is the time of justice. O terri-12. ble voice of most just judgement, which shall be pronounced upon them, when it shall be faid unto them, Go, ye curfed, into the fire everlafting, s. Matth. which is prepared for the devil and his angels! 25. 41. Therefore, brethren, take we heed betime, while 2Cor.6.2. the day of falvation lafteth; For the night cometh, S. John 9. when none can work: but let us, while we have the 4. &12.35, light, believe in the light, and walk as children of the 36.
light; that we be not cast into utter darkness, where s. Matth. is weeping and gnashing of teeth. Let us not a- 25. 30. buse the goodness of God, who calleth us mercifully to amendment; and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For Isaiah 1. though our fins be as red as scarlet, they shall be 18.

Ezek. 18. ple, yet they shall be made white as wool. Turn 30,31,32. ye (faith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done:

from you all your ungodlines that ye have done; make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel? seeing that I have no pleasure in the death of him that dieth, saith the Lord God: Turn ye then, and ye shall live. Although we have sinned, yet

1 S. John and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitation for our sins. For he was wounded for our offences, and

finiten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent finners: Assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance: If we will submit our selves unto him, and from S. Matth. henceforth walk in his ways; if we will take his

him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; feeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light

8. Matth. upon them that shall be set on the left hand; and 25.33,34 he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

I Then shall they all kneel upon their knees, and the Priest and Clerks kneeling, in the place where they are accustomed to say the Litany, shall say this Psalm.

Miserere mei, Deus. Psal. 51.

AVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my fin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my fins: and put out all my mifdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sin-

ners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no facrifice, else would I give it thee! but thou delightest not in burnt-offerings.

The facrifice of God is a troubled spirit: a broken and

contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the facrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.

Christ, bave mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, fave thy servants; Answer. That put their trust in thee.

Minister. Send unto them help from above;
Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour;
Answer. And for the glory of thy Name deliver us; be

merciful to us finners, for thy Name's fake.

Minister. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister. Let us pray.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

I Then shall the People say this that followeth, after the Minister.

TURN thou us, O good Lord, and so shall we be turned: Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, sull of compassion, long-suffering, and of great pity: Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them; and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; and after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

Then the Minister alone shall say,

HE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

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PSALTER or PSALMS of DAVID,

Pointed as they are to be fung or faid in Churches.

THE FIRST DAY.

MORNING PRAYER.

PSAL. I. Beatus vir, qui non abiit.

DLESSED is the man that hath not walked in the D counsel of the ungodly, nor stood in the way of sinners: and hath not fat in the feat of the fcornful;

2 But his delight is in the law of the Lord: and in his

law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due feafon.

4 His leaf also shall not wither: and look, whatsoever he

doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement: neither the finners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous; and

the way of the ungodly shall perish.

PSAL. 2. Quare fremuerunt gentes?

Why do the heathen fo furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds afunder: and cast away their cords from us.

4 He that dwelleth in heaven, shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex

them in his fore displeasure.

6 Yet have I set my King: upon my holy hill of Sion. 7 I will preach the law, whereof the Lord hath faid unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel.

10 Be wife now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with

reverence. 12 Kifs the Son, left he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

PSAL. 3. Domine, quid multiplicati? ORD, how are they increased that trouble me: many are they that rife against me.

2 Many one there be that fay of my foul: There is no

help for him in his God.

3 But thou, O Lord, art my defender: thou art my worinip, and the lifter up of my head.

41 did call upon the Lord with my voice: and he heard me out of his holy hill.

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5 I laid me down and flept, and rose up again: for the Lord fustained me.

6 I will not be afraid for ten thousands of the people: that have fet themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy bleffing

is upon thy people.

PSAL. 4. Cum invocarem.

HEAR me when I call, O God of my righteousness: thou hast fet me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye fons of men, how long will ye blafpheme mine honour: and have such pleasure in vanity, and seek after

leafing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he

4 Stand in awe, and fin not: commune with your own

heart, and in your chamber, and be still.

5 Offer the facrifice of righteousness: and put your trust

6 There be many that fay: Who will shew us any good? 7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou halt put gladness in my heart: since the time that their corn and wine and oil increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

PSAL. 5. Verba mea auribus. Ponder my words, O Lord: confider my meditation. 2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that haft no pleasure in wicked-

ness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirfty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will 1 worthip toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open fepulchre: they flatter with their tongue.

11 Destroy thou them, O God; let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee;

13 For thou, Lord, wilt give thy bleffing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

EVENING PRAYER.

PSAL. 6. Domine, ne.

LORD, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My foul also is fore troubled : but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my foul: O fave me for thy mercies fake;

5 For in death no man remembereth thee : and who will give thee thanks in the pit? 6 I

6 I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will re-

ceive my prayer.

10 All mine enemies shall be confounded, and fore vexed: they shall be turned back, and put to shame suddenly.

PSAL. 7. Domine, Deus meus. LORD my God, in thee have I put my trust: fave me from all them that perfecute me, and deliver me; 2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any fuch thing: or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy perfecute my foul, and take me: yea, let him tread my life down upon the earth, and lay

mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies; arise up for me in the judgement that thou hast commanded;

7 And fo shall the congregation of the people come about thee: for their fakes therefore lift up thyfelf again.

8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end:

but guide thou the just.

10 For the righteous God: trieth the very hearts and reins. 11 My help cometh of God: who preferveth them that are true of heart.

12 God is a righteous judge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his fword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief: he hath con-

ceived forrow, and brought forth ungodliness. 16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord

most High. PSAL. 8. Domine, Dominus noster. LORD our Governor, how excellent is thy Name in all the world: thou that haft fet thy glory above

2 Out of the mouth of very babes and fucklings haft thou ordained strength, because of thine enemies: that

thou mightest still the enemy and the avenger. 3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man that thou art mindful of him: and the fon of man, that thou visitest him!

5 Thou madest him lower than the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All sheep and oxen: yea, and the beasts of the field; 8 The fowls of the air, and the fishes of the sea: and whatfoever walketh through the paths of the feas.

9 O Lord our Governor: how excellent is thy Name in all the world!

MORNING PRAYER.

PSAL. 9. Confitebor tibi.

Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee: yea, my fongs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou halt maintained my right, and my cause: thou art let in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his feat for judgement.

8 For he shall judge the world in righteousness: and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed:

even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou, Lord, hast never failed them that seek

11 O praise the Lord which dwelleth in Sion: shew the

people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the

13 Have mercy upon me, O Lord; confider the trouble which I fuffer of them that hate me: thou that liftest me

up from the gates of death;

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy falvation.

15 The heathen are funk down in the pit that they made: in the fame net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy fight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

PSAL. 10. Ut quid, Domine?

W HY standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth perfecute the poor: let them be taken in the crafty wiliness that they have

3 For the ungodly hath made boast of his own heart's defire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is fo proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgements are far above out of his fight, and therefore defieth he all his enemies.

6 For he hath faid in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of curfing, deceit and fraud: under

his tongue is ungodliness and vanity. 8 He fitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are fet against the poor.

9 For he lieth waiting secretly; even as a lion lurketh he in his den: that he may ravish the poor.

10 He

10 He doth ravish the poor: when he getteth him into

his net.

11 He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath faid in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget

not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God, carest not for it?

15 Surely thou hast seen it: for thou beholdest ungodli-

ness and wrong.

16 That thou mayest take the matter into thy hand: the poor committeth himself unto thee; for thou art the help-

poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto;

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

PSAL. II. In Domino confido.

IN the Lord put I my trust: how say ye then to my soul,

I that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath

the righteous done?

4 The Lord is in his holy temple: the Lord's feat is in heaven.

5 His eyes confider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

EVENING PRAYER.

PSAL. 12. Salvum me fac.

HELP me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things;

4 Which have faid, With our tongue will we prevail: we are they that ought to speak; who is Lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor;

6 I will up, faith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the filver, which from the earth is tried, and purified feven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every fide: when they are exalted, the children of men are put to rebuke.

PSAL. 13. Usque quo, Domine?

How long wilt thou forget me, O Lord, for ever:
how long wilt thou hide thy face from me?

2 How long shall I feek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider, and hear me, O Lord, my God: lighten

mine eyes that I fleep not in death;

4 Lest mine enemies say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.
5 But my trust is in thy mercy: and my heart is joyful

in thy falvation.

6 I will fing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

PSAL. 14. Dixit insipiens.

THE fool hath faid in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men: to fee if there were any that would understand,

and feek after God.

4 But they are all gone out of the way; they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre; with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of curfing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all fuch workers of mischief: eating up my people as it were bread, and call not upon the Lord?

o There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

the poor: because he putteth his trust in the Lord.

When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

MORNING PRAYER.

PSAL. 15. Domine, quis babitabit?

ORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done and to his poisthbours and both not done had been deceit in his tongue.

evil to his neighbour: and hath not flandered his neighbour.

4 He that letteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that fweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.
6 He that hath not given his money upon usury: nor

taken reward against the innocent.
7 Whoso doeth these things: shall never fall.

PSAL. 16. Conferva me, Domine.

Preferve me, O God: for in thee have I put my trust.

my God; my goods are nothing unto thee.

3 All my delight is upon the faints that are in the earth: and upon fuch as excel in virtue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neitheir make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

o I have fet God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my foul in hell: neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleafure for evermore.

PSAL. 17. Exaudi, Domine.

HEAR the right, O Lord, confider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and

let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done against the words of thy lips: I have kept me from the ways of the deferover.

5 O hold thou up my goings in thy paths: that my foot-

fleps flip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings;

9 From the ungodly that trouble me: mine enemies

compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every fide: turning

their eyes down to the ground;

12 Like as a lion that is greedy of his prey: and as it

were a lion's whelp lurking in fecret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine;

14 From the men of thy hand, O Lord, from the men, I fay, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their defire: and leave the rest

of their fubstance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

EVENING PRAYER.

PSAL. 18. Diligam te, Domine.

I Will love thee, O Lord, my strength; the Lord is my strong rock, and my defence: my Saviour, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praif-

ed: fo shall I be fafe from mine enemies.

3 The forrows of death compassed me: and the over-flowings of ungodliness made me afraid.

4 The pains of hell came about me: the fnares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him; it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations

also of the hills shook, and were removed, because he was wroth.

8 There went a fmoke out in his presence: and a confuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the cherubims, and did fly: he came

flying upon the wings of the wind.

about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed:

hail-ftones and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder: hail-stones and coals of fire.

14 He fent out his arrows, and fcattered them: he cast

forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O

Lord: at the blafting of the breath of thy displeasure.

16 He shall fend down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me;

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doeth.

22 For I have an eye unto all his laws: and will not cast

out his commandments from me.
23 I was also uncorrupt before him: and eschewed mine

own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my

eous dealing: and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt fave the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord: or who hath any ftrength, except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like hart's feet: and fetteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will fmite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

40 Thou

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not

42 I will beat them as fmall as the dust before the wind:

I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen. 44 A people whom I have not known: shall serve me.

45 As foon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prilons.

47 The Lord liveth, and bleffed be my strong helper:

and praifed be the God of my falvation; 48 Even the God that feeth that I be avenged: and fub-

dueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and fetteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and fing praifes unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth loving-kindness unto David his Anointed, and unto his feed for evermore.

MORNING PRAYER.

PSAL. 19. Coeli enarrant.

THE heavens declare the glory of God : and the firmament sheweth his handy-work.

2 One day telleth another: and one night certifieth an-

other.

3 There is neither speech nor language: but their voices are heard among them.

4 Their found is gone out into all lands: and their words

into the ends of the world.

5 In them hath he fet a tabernacle for the fun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is no-

thing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the foul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth

light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous alto-

10 More to be defired are they than gold, yea, than much fine gold: fweeter also than honey, and the honey-comb.

11 Moreover by them is thy fervant taught: and in keep-

ing of them there is great reward. 12 Who can tell how oft he offendeth: O cleanse thou

me from my fecret faults!

13 Keep thy fervant also from presumptuous sins, lest they get the dominion over me: fo shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy fight,

15 O Lord: my strength and my redeemer.

PSAL. 20. Exaudiat te Dominus. THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee.

2 Send thee help from the fanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt-fa-

4 Grant thee thy heart's defire : and fulfil all thy mind. 5 We will rejoice in thy falvation, and triumph in the Name of the Lord our God: the Lord perform all thy

petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholsome strength of his right-hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are rifen and Itand upright.

o Save, Lord, and hear us, O King of heaven: when we call upon thee.

PSAL. 21. Domine, in virtute tua.

THE King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy falvation.

2 Thou haft given him his heart's defire : and haft not

denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy falvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make

him glad with the joy of thy countenance. 7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest he shall not

milcarry. 8 All thine enemies shall feel thy hand : thy right hand

shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall confume them.

10 Their fruit shalt thou root out of the earth: and their

feed from among the children of men.

11 For they intended mischief against thee: and imagined fuch a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we fing, and praise thy power.

EVENING PRAYER.

PSAL. 22. Deus, Deus meus.

Y God, my God, look upon me; why halt thou forfaken me: and art fo far from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest

not: and in the night feafon also I take no rest.

3 And thou continuest holy: O thou worship of Israel. 4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

They called upon thee, and were holpen: they put

their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very fcorn of men, and the outcast of the people.

7 All they that fee me, laugh me to fcorn: they shoot

out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him. 9 But thou art he that took me out of my mother's womb: thou wast my hope when I hanged yet upon my

mother's breafts. 10 I have been left unto thee ever fince I was born: thou art my God, even from my mother's womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Balan close me in on every side. 13 They

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust

16 For many dogs are come about me: and the countel

of the wicked layeth fiege against me. 17 They pierced my hands and my feet; I may tell all my bones; they fland flaring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my

fuccour; haft thee to help me. 20 Deliver my foul from the fword: my darling from

the power of the dog. 21 Save me from the lion's mouth: thou haft heard me

also from among the horns of the unicorns. 22 I will declare thy Name unto my brethren: in the

midst of the congregation will I praise thee. 23 O praife the Lord ye that fear him: magnify him, all ye of the feed of Jacob, and fear him all ye feed of Ifrael.

24 For he hath not despised nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the fight of them that fear him.

26 The poor shall eat and be satisfied: they that seek after the Lord shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's: and he is the governor among the people.

29 All fuch as be fat upon earth: have eaten and wornipped.

30 All they that go down into the dust, shall kneel before him: and no man hath quickened his own foul.

31 My feed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

THE Lord is my shepherd: therefore can I lack nothing. PSAL. 23. Dominus regit me. 2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my foul: and bring me forth in the paths of righteousness for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil; and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

MORNING PRAYER.

PSAL. 24. Domini est terra.

THE earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein. compass of the world, and they that dwell therein. 2 For he hath founded it upon the feas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rife up in his holy place?

4 Even he that hath clean hands, and a pure heart : and

that hath not lift up his mind unto vanity, nor fworn to deceive his neighbour.

5 He shall receive the bleffing from the Lord: and righteousness from the God of his falvation.

6 This is the generation of them that feek him: even of them that feek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battle.

o Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hofts, he is the King of glory.

PSAL. 25. Ad te, Domine, levavi.

NTO thee, O Lord, will I lift up my foul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but fuch as transgress without a cause shall be put to con-

3 Shew me thy ways, O Lord: and teach me thy paths. 4 Lead me forth in thy truth, and learn me: for thou art the God of my falvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving-kindnesses which have been ever of old.

6 O remember not the fins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach finners in the way.

8 Them that are meek, shall he guide in judgement: and fuch as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto fuch as keep his covenant, and his testimonies.

10 For thy Name's fake, O Lord: be merciful unto my fin, for it is great.

11 What man is he that feareth the Lord: him shall he teach in the way that he shall choose.

12 His foul shall dwell at ease: and his feed shall inherit the land. 13 The fecret of the Lord is among them that fear him:

and he will shew them his covenant. 14 Mine eyes are ever looking unto the Lord: for he

shall pluck my feet out of the net. 15 Turn thee unto me, and have mercy upon me: for I

am defolate and in mifery. 16 The forrows of my heart are enlarged: O bring thou

me out of my troubles. 17 Look upon my advertity and mifery: and forgive me

all my fin. 18 Confider mine enemies how many they are: and they

bear a tyrannous hate against me. 19 O keep my foul, and deliver me : let me not be confounded; for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

PSAL. 26. Judica me, Domine.

BE thou my judge, O Lord; for I have walked innocently: my trust hath been also in the Lord; therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving-kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will, not fit among the ungodly. 6 I will, d

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6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7 That I may shew the voice of thanksgiving: and tell

of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and

the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life

with the blood-thirsty;
10 In whose hands is wickedness: and their right hand

is full of gifts.

II But as for me, I will walk innocently: O deliver me,

and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

EVENING PRAYER.

PSAL. 27. Dominus illuminatio.

THE Lord is my light, and my falvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I defired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he

hide me, and fet me up upon a rock of stone.

6 And now shall he lift up mine head: above mine ene-

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto the : have mercy upon me, and hear me.

o My heart hath talked of thee; Seek ye my face : thy

face, Lord, will I feek.

10 O hide not thou thy face from me: nor cast thy ser-

vant away in displeasure.

11 Thou hast been my succour: leave me not, neither

forfake me, O God of my falvation.

12 When my father and my mother forfake me: the

Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right

way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and

ries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe years.

rily to fee the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leifure: be ftrong, and he shall comfort thine heart; and put thou thy trust in the Lord.

PSAL. 28. Ad te, Domine.

NTO thee will I cry, O Lord, my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-feat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

hem that they have deserved;

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praifed be the Lord: for he hath heard the voice of

my humble petitions.

8 The Lord is my strength and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsome

defence of his Anointed.

10 O fave thy people, and give thy bleffing unto thine inheritance: feed them, and fet them up for ever.

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: afcribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name : wor-

ship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the fea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea,

the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord fitteth above the water-flood: and the Lord

remaineth a king for ever.

To The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

MORNING PRAYER.

PSAL. 30. Exaltabo te, Domine.

I Will magnify thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his: and

give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night,

6 And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me: and I was troubled. 8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

PSAL. 31. In te, Domine, Speravi.

In thee, O Lord, have I put my trust: let me never be put to confusion; deliver me in thy righteousness.

4 2 Bow

2 Bow down thine ear to me: make hafte to deliver me.

3 And be thou my ftrong rock, and house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou

allo my guide, and lead me for thy Name's take.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities:

and my trust hath been in the Lord. 8 I will be glad and rejoice in thy mercy: for thou halt confidered my trouble, and haft known my foul in adver-

9 Thou hast not shut me up into the hand of the enemy:

but halt fet my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is confumed for very heaviness; yea, my foul and my body.

11 For my life is waxen old with heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity:

and my bones are confumed.

13 I became a reproof among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me, and they that did fee me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind: I

am become like a broken veffel.

15 For I have heard the blasphemy of the multitude: and fear is on every fide, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have faid,

Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies: and from them that perfecute me.

18 Shew thy fervant the light of thy countenance: and

fave me for thy mercies fake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to filence in the grave.

20 Let the lying lips be put to filence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee: and that thou halt prepared for them that put their trust in thee, even before the sons

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me

marvellous great kindness in a strong city. 24 And when I made hafte, I faid: I am cast out of the

fight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his faints: for the Lord preferveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

EVENING PRAYER.

PSAL. 32. Beati, quorum.

Lessed is he whose unrighteousness is forgiven: and whose fin is covered.

2 Bleffed is the man unto whom the Lord imputeth no

fin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowlege my fin unto thee: and mine unrigh-

teousness have I not hid.

6 I faid, I will confess my fins unto the Lord: and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whofo putteth his trust in the Lord, mercy embraceth him on every fide.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

PSAL. 33. Exultate, justi.

R Ejoice in the Lord, O ye righteous: for it becometh well the just to be thankful.

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new fong: fing praises lustily unto him with a good courage.

4 For the word of the Lord is true: and all his works

are faithful. 5 He loveth righteousness and judgement: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made; and

all the hofts of them by the breath of his mouth. 7 He gathereth the waters of the fea together, as it were upon an heap: and layeth up the deep, as in a treafure-

house. 8 Let all the earth fear the Lord: stand in awe of him,

all ye that dwell in the world; 9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and cafteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Bleffed are the people whose God is the Lord Jehovah: and bleffed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he confidereth all them that dwell on the earth.

14 He fathioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be faved by the multitude of an host: neither is any mighty man delivered by much

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy;

18 To deliver their foul from death: and to feed them in the time of dearth.

19 Our foul hath patiently tarried for the Lord: for he is our help and our shield.

20 For our heart shall rejoice in him: because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in thee.

PSAL.

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SAL.

PSAL. 34. Benedicam Domino.

Will alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My foul shall make her boast in the Lord : the hum-

ble shall hear thereof and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I fought the Lord, and he heard me : yea, he deliver-

ed me out of all my tear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea,

and faveth him out of all his troubles. 7 The angel of the Lord tarrieth round about them that

fear him: and delivereth them. 8 O taste, and see how gracious the Lord is: blessed is

the man that trusteth in him. o O fear the Lord, ye that are his faints: for they that

fear him lack nothing. 10 The lions do lack, and fuffer hunger: but they who

feek the Lord, shall want no manner of thing that is good. 11 Come, ye children, and hearken unto me! I will teach

you the fear of the Lord. 12 What man is he that lusteth to live : and would fain

fee good days?

13 Keep thy tongue from evil: and thy lips that they speak no guile.

14 Eschew evil and do good : seek peace, and ensue it. 15 The eyes of the Lord are over the righteous: and

his ears are open unto their prayers. 16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the

carth. 17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will fave fuch as be of an humble spirit.

19 Great are the troubles of the righteous: but the Lord

delivereth him out of all. 20 He keepeth all his bones: so that not one of them is

21 But misfortune shall flay the ungodly: and they that

hate the righteous shall be desolate.

22 The Lord delivereth the fouls of his fervants: and all they that put their trust in him shall not be destitute.

MORNING PRAYER.

PSAL. 35. Judica me, Domine.

Plead thou my cause, O Lord, with them that strive with me; and fight thou against them that strive with me : and fight thou against them that fight against

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that perfecute me: fay unto my foul, I am thy falvation.

4 Let them be confounded, and put to shame that seek after my foul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the Lord feattering them.

6 Let their way be dark and flippery t and let the angel of the Lord perfecute them.

7. For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my foul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And, my foul, be joyful in the Lord: it shall rejoice n his falvation.

to All my bones shall fay, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him: yea, the poor, and him that is in mifery, from him that spoileth him?

II False witnesses did rife up: they laid to my charge

things that I knew not.

12 They rewarded me evil for good: to the great dif-

comfort of my foul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my foul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myfelf as though it had been my friend, or my brother: I went heavily as one that mourneth for

his mother. 15 But in mine adversity they rejoiced, and gathered themfelves together: yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were bufy mockers: who gnashed

upon me with their teeth.

17 Lord, how long wilt thou look upon this: Odeliver my foul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation:

I will praise thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly: neither let them wink with their eyes, that hate me without a caule.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and faid: Fie on thee, fie on thee, we faw it with our eyes.

22 This thou halt feen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge

thou my cause, my God, and my Lord. 24 Judge me, O Lord my God, according to thy righte-

oufness; and let them not triumph over me. 25 Let them not fay in their heart, There, there, fo would we have it: neither let them fay, We have devour-

26 Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing: yea, let them fay alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righte.

oulness: and of thy praise all the day long.

PSAL. 36. Dixit injustus. MY heart sheweth me the wickedness of the ungodly ! that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable fin be found out. 3 The words of his mouth are unrighteous and full of de-

ceit: he hath left off to behave himself wisely, and to do good. 4 He imagineth mischief upon his bed, and hath set himfelf in no good way: neither doth he abhor any thing that is

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

o Thy righteousness standeth like the strong mountains:

thy judgements are like the great deep. Thou, Lord, shalt fave both man and beast; How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be fatisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as

out of the river. 9 For with thee is the well of life: and in thy light shall we fee light.

10 O con-

10 O continue forth thy loving-kindness unto them that know thee: and thy righteousness unto them that are true

11 O let not the foot of pride come against me: and let

not the hand of the ungodly cast me down. 12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

EVENING PRAYER.

PSAL. 37. Noli æmulari.

FRET not thyself because of the ungodly: neither be thou envious against the evil-doers.

2 For they shall foon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy heart's defire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light:

and thy just dealing as the noon-day. 7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thyself at him whose way doth proiper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away. 11 But the meek-spirited shall possess the earth: and

shall be refreshed in the multitude of peace.

12 The ungodly feeketh counfel against the just : and gnasheth upon him with his teeth.

13. The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the fword, and have bent their bow: to cast down the poor and needy, and to flay fuch as are of a right conversation.

15 Their fword shall go through their own heart: and their bow shall be broken.

16 A fmall thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs : yea,

even as the finoak shall they confume away. 21 The ungodly borroweth, and payeth not again: but

the righteous is merciful and liberal. 22 Such as are bleffed of God, shall possess the land: and they that are curfed of him, shall be rooted out.

23 The Lord ordereth a good man's going: and maketh his way acceptable to himfelf.

24. Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet faw I never the righteous forfaken, nor his feed begging their bread.

26 The righteous is ever merciful, and lendeth: and his feed is bleffed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right: he forfaketh not his that be godly, but they are preferved for ever.

29 The unrighteous shall be punished: as for the feed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly feeth the righteous: and feeketh occafion to flay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I fought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the falvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and fave them: he shall deliver them from the ungodly, and shall fave them, because they put their trust in him.

MORNING PRAYER.

PSAL. 38. Domine, ne in furore.

PUT me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displacing chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me fore.

3 There is no health in my flesh, because of thy displeafure: neither is there any rest in my bones, by reason of

4 For my wickednesses are gone over my head : and are like a fore burden too heavy for me to bear.

5 My wounds stink, and are corrupt: through my fool-

ishness. 6 I am brought into fo great trouble and mifery: that I

go mourning all the day long. 7 For my loins are filled with a fore difease: and there is no whole part in my body.

8 I am feeble and fore fmitten: I have roared for the very disquietness of my heart. o Lord, thou knowest all my desire: and my groaning is

not hid from thee. 10 My heart panteth, my strength hath failed me: and

the fight of mine eyes is gone from me. 11 My lovers and my neighbours did stand looking upon

my trouble : and my kinfmen flood afar off. 12 They also that sought after my life, laid snares for

me: and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long. 13 As for me, I was like a deaf man, and heard not:

and as one that is dumb, who doth not open his mouth. 14 I became even as a man that heareth not: and in whose

mouth are no reproofs. 15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me: for when my foot flipped, they re-

joiced greatly against me. 17 And I, truly, am fet in the plague: and my heaviness is ever in my fight.

18 For I will confess my wickedness: and be forry for my lin.

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But mine enemies live and are mighty: and they that hate me wrongfully, are many in number.

They also that reward evil for good are against me:

because I follow the thing that good is.

From me. Color of the fine that good is.

22 Haste thee to help me : O Lord God of my salvation.

PSAL. 39. Dixi, Custodiam.

I Said, I will take heed to my ways: that I offend not in my tongue;

2 I will keep my mouth as it were with a bridle: while the ungodly is in my fight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me; and while I was thus mufing, the fire kindled: and at the last I spake with my

5 Lord, let me know my end, and the number of my days:

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who

shall gather them.
8 And now, Lord, what is my hope: truly my hope is

o Deliver me from all mine offences: and make me not

a rebuke unto the foolith.

10 I became dumb, and opened not my mouth: for it

was thy doing.

11 Take thy plague away from me: I am even con-

fumed by means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears confider

my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

PSAL. 40. Expectans expectavi.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new fong in my mouth: even a thankfgiving unto our God.

4 Many shall fee it and fear: and shall put their trust in

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward: and yet there is no man that ordereth them unto

7 If I should declare them, and speak of them : they

should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not: but mine

ears haft thou opened.

o Burnt-offerings and facrifice for fin hast thou not required: then faid I, Lo, I come;

In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteousness in the great con-

gregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me; my fins have taken such hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make

hafte, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be defolate and rewarded with shame: that

fay unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy : but the Lord car-

eth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

EVENING PRAYER.

PSAL. 41. Beatus qui intelligit.

BLessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth fick upon his

bed: make thou all his bed in his fickness.

4 I faid, Lord be merciful unto me: heal my foul, for I have finned against thee.

5 Mine enemies speak evil of me: When shall he die,

and his name perish?

6 And if he come to fee me, he speaketh vanity: and his heart conceiveth falshood within himself; and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even

against me do they imagine this evil.

8 Let the fentence of guiltiness proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

no But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy

doth not triumph against me.

12 And when I am in my health, thou upholdest me:

and shalt fet me before thy face for ever.

13 Bleffed be the Lord God of Ifrael: world without end. Amen.

PSAL. 42. Quemadmodum.

Like as the hart defireth the water-brooks: so longeth my soul after thee, O God.

2 My foul is athirst for God, yea, even for the living God: When shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily fay unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

I 2

6 Why

6 Why art thou fo full of heaviness, O my soul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks

for the help of his countenance.

8 My God, my foul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

o One deep calleth another, because of the noise of the water pipes: all thy waves and storms are gone over me.

The Lord hath granted his loving-kindness in the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are finitten afunder as with a fword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they fay daily unto me: Where is now thy God?

14 Why art thou fo vexed, O my foul : and why art

thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

PSAL. 43. Judica me, Deus.

O IVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the

enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead

me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto
the God of my joy and gladness: and upon the harp will I
give thanks unto thee, O God my God.

5 Why art thou so heavy, O my soul: and why art thou

fo disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

MORNING PRAYER.

PSAL. 44. Deus, auribus.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my king, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rife up against us.
7 For I will not trust in my bow: it is not my sword that

shall help me;
8 But it is thou that savest us from our enemies: and

puttest them to confusion that hate us.

9 We make our boast of God all day long; and will

praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion:

and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies:

fo that they which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scat-

tered us among the heathen.

13 Thou fellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours:

to be laughed to fcorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen:

and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the flanderer and blafphemer: for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy fake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up, Lord, why fleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble?

25 For our foul is brought low, even unto the dust : our beliy cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

PSAL. 45. Eructavit cor meum.

Y heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.
3 Thou art fairer than the children of men: full of grace

are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the king's enemies.

7 Thy feat, O God, endureth for ever: the scepter of thy kingdom is a right scepter.

8 Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty: for he

is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their sup-

plication before thee.

14 The King's daughter is all glorious within: her cloth-

ing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the King's palace.

17 Instead of thy fathers thoushalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

PSAL.

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PSAL. 46. Deus noster refugium.

OD is our hope and strength: a very present help in

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midft of the fea;

3 Though the waters thereof rage and fwell: and though

the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

EVENING PRAYER.

PSAL. 47. Omnes gentes, plaudite.

Clap your hands together, all ye people: O fing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King above all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the wor-

ship of Jacob whom he loved. 5 God is gone up with a merry noise: and the Lord with

the found of the trump. 6 O fing praises, sing praises unto our God: O sing

praises, sing praises unto our King. For God is the King of all the earth: fing ye praifes

with understanding.

8 God reigneth over the heathen: God fitteth upon his holy feat.

o The princes of the people are joined unto the people of the God of Abraham: for God which is very high exalted, doth defend the earth as it were with a shield.

PSAL. 48. Magnus Dominus.

REAT is the Lord, and highly to be praised: in the

Gity of our God, even upon his holy hill. 2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north fide lieth the city of the great King; God is well known in her palaces as a fure

refuge. 3 For lo, the kings of the earth: are gathered, and gone

by together. 4 They marvelled to fee fuch things: they were aftonished, and fuddenly caft down.

5 Fear came there upon them, and forrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the ealt-wind.

7 Like as we have heard, fo have we feen in the city of the Lord of hosts; in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God: in the midst

of thy temple. 9 O God, according to thy Name, fo is thy praise unto the world's end: thy right hand is full of righteoufness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad: because of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, fet up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

PSAL. 49. Audite bæc omnes.

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wildom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever;

9 Yea, though he live long: and fee not the grave.

10 For he feeth that wife men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beafts that perish; this is the way of them.

13 This is their foolifhness: and their posterity praise

their faying. 14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have dominion over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my foul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived he counted himself an happy man: and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beafts that perish.

MORNING PRAYER.

PSAL. 50. Deus deorum. THE Lord, even the most mighty God hath spoken : and called the world from the rifing up of the fun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty. 3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest. shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my faints together unto me: those that have made a covenant with me with facrifice.

God is judge himfelf.

7 Hear, O my people, and I will speak: I myself will tellify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee, because of thy facrifices, or for thy burnt-offerings: because the were not alway be-

o I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beafts of the forest are mine: and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains: and the wild beafts of the field are in my fight.

12 If I be hungry, I will not tell thee: for the whole

world is mine, and all that is therein. 13 Thinkest thou that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thankfgiving: and pay thy vows unto the most Highest;

15 And call upon me in the time of trouble: fo will I

hear thee, and thou shalt praise me. 16 But unto the ungodly faid God: Why doft thou preach

my laws, and takest my covenant in thy mouth; 17 Whereas thou hatest to be reformed: and hast cast

my words behind thee? 18 When thou fawest a thief, thou consentedst unto him:

and haft been partaker with the adulterers. 19 Thou half let thy mouth speak wickedness: and with

thy tongue thou halt fet forth deceit. 20 Thou fatteft and spakest against thy brother: yea, and

haft flandered thine own mother's ion. 21 These things hast thou done, and I held my tongue;

and thou thoughtest wickedly, that I am even such a one as thyfelf: but I will reprove thee, and fet before thee the things that thou haft done.

22 O confider this, ye that forget God: lest I pluck you

away, and there be none to deliver you. 23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the falvation of God.

PSAL. 51. Miserere mei, Deus.

TAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my fin.

3 For I acknowledge my faults: and my fin is ever before me.

4 Against thee only have I finned, and done this evil in thy fight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in fin hath my mother conceived me.

6 But lo, thou requireft truth in the inward parts: and Thalt make me to understand wisdom secretly.

7 Thou shalt purge me with hystop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8 Thou thalt make me hear of joy and gladness: that the bones which thou half broken may rejoice.

9 Turn thy face from my fins: and put out all my mildeeds.

10 Make me a clean heart, O God: and renew a right fpirit within me.

It Calt me not away from thy presence: and take not th Holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and finners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O Gcd, thou that

6 And the heavens shall declare his righteousness: for k art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth

shall shew thy praise.

16 For thou defireft no facrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The facrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteouiness, with the burnt-offerings, and oblations: then thall they offer young bullocks upon thine altar.

PSAL 52. Quid gloriaris?

WHY boastest thou thyself, thou tyrant: that thou canst do mischief: canst do mischief;

2 Whereas the goodness of God: endureth yet daily? 3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp rafor.

4 Thou haft loved unrighteoufness more than goodness: and to talk of lies, more than righteoufnels.

5 Thou haft loved to speak all words that may do hurt:

O thou false tongue. 6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall

laugh him to fcorn; 8 Lo, this is the man that took not God for his strength: but trufted unto the multitude of his riches, and strengthened

himfelf in his wickedness. 9 As for me, I am like a green olive-tree in the house of God: my truft is in the tender mercy of God for ever and

10 I will always give thanks unto thee for that thou haft done : and I will hope in thy Name, for thy faints like it well.

EVENING PRAYER.

PSAL. 53. Dixit insipiens. THE foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

3 God looked down from heaven upon the children of men: to fee if there were any that would understand, and feek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without understanding, that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that belieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh, that the falvation were given unto Ifrael out of Sion: Oh, that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice: and Israel should be right glad.

PSAL. 54. Deus, in Nomine. AVE me, O God, for thy Name's fake: and avenge me In thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants. which have not God before their eyes, feek after my foul. 4 Behold, God is my helper: the Lord is with them that

uphold my foul. 5 He shall reward evil unto mine enemies: destroy thou

them in thy truth.

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6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

For he hath delivered me out of all my trouble: and mine eye hath feen his defire upon mine enemies.

PSAL. 55. Exaudi, Deus.

HEAR my prayer, O God: and hide not thyfelf from my petition.

2 Take heed unto me, and hear me: how I mourn in my

prayer, and am vexed.

The enemy crieth fo, and the ungodly cometh on fo fast: for they are minded to do me some mischief, so maliciously are they fet against me.

My heart is disquieted within me: and the fear of death

is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I faid, Oh, that I had wings like a dove: for then

would I flee away, and be at reft.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make hafte to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them: for I

have fpied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof:

mischief also and forrow are in the midst of it. 11 Wickedness is therein: deceit and guile go not out of

their streets. 12 For it is not an open enemy that hath done me this

dishonour: for then I could have borne it.

13 Neither was it mine adversary that did magnify himfelf against me: for then peradventure I would have hid myfelf from him;

14 But it was even thou, my companion: my guide, and

mine own familiar friend.

15 We took sweet counsel together: and walked in the

house of God as friends. 16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings,

and among them. 17 As for me, I will call upon God: and the Lord shall

fave me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my foul in peace from the battle that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn nor fear God.

21 He laid his hands upon fuch as be at peace with him:

and he brake his covenant.

22 The words of his mouth were fofter than butter, having war in his heart: his words were smoother than oil, and yet be they very fwords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O. God, shalt bring them in-

to the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

MORNING PRAYER.

PSAL. 56. Miferere mei, Deus.

E merciful unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps when they lay wait for my foul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings; put my tears into thy bottle:

are not their things noted in thy book? 9 Whenfoever I call upon thee, then shall mine enemics

be put to flight: this I know; for God is on my fide. 10 In God's word will I rejoice: in the Lord's word will

I comfort me. 11 Yea, in God have I put my trust: I will not be afraid

what man can do unto me. 12 Unto thee, O God, will I pay my vows : unto thee

will I give thanks;

13 For thou haft delivered my foul from death, and my feet from falling: that I may walk before God in the light of the living.

P. SAL. 57. Miserere mei, Deus. DE merciful unto me, O God, be merciful unto me, D for my foul trufteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall fend from heaven : and save me from the reproof of him that would eat me up.

4 God shall fend forth his mercy and truth: my foul is

among lions.

5 And I lie even among the children of men, that are fet on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyfelf, O God, above the heavens: and thy

glory above all the earth.

They have laid a net for my feet, and pressed down my foul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will

fing, and give praise.

9 Awake up, my glory; awake, lute and harp: I myfeif will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will fing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thyfelf, O God, above the heavens: and thy glory above all the earth.

PSAL. 58. Si vere utique.

RE your minds fet upon righteousness, O ye congre-A gation: and do ye judge the thing that is right, O ye ions of men?

2 Yea, ye imagine mischief in your heart upon the earth:

and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb: as foon as they are born, they go aftray, and speak

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer:

charm he ever so wisely.

6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord let them fall away like water that runneth apace; and when they shoot their arrows, let them be rooted-out.

7 Let them confume away like a fnail, and be like the untimely fruit of a woman: and let them not fee the fun.

8 Or ever your pots be made hot with thorns: fo let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he feeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall fay, Verily there is a reward for the righteous: doubtless, there is a God that judgeth the

EVENING PRAYER.

PSAL. 59. Eripe me de inimicis. Eliver me from mine enemies, O God: defend me from them that rife up against me.

2 O deliver me from the wicked doers: and fave me from the blood-thirfty men.

3 For lo, they lie waiting for my foul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hofts, thou God of Ifrael, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a

dog, and run about through the city. 7 Behold, they speak with their mouth, and swords are

in their lips: for who doth hear? 8 But thou, O Lord, shalt have them in derision: and

thou shalt laugh all the heathen to fcorn. 9 My strength will I ascribe unto thee: for thou art the God of my refuge.

to God sheweth me his goodness plenteously: and God

shall let me see my desire upon mine enemies. 11 Slay them not, lest my people forget it: but scatter

them abroad among the people, and put them down, O Lord, our defence.

12 For the fin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of curfing and lies.

13 Confume them in thy wrath, confume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return; grin like a dog,

and will go about the city. 15 They will run here and there for meat: and grudge

if they be not fatisfied. 16 As for me I will fing of thy power, and will praise thy mercy betimes in the morning; for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful God.

PSAL. 60. Deus, repulisti nos. God, thou hast cast us out, and scattered us abroad: thou hast also been displeased; O turn thee unto us

2 Thou hast moved the land and divided it: heal the fores thereof; for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my Thoe: Philistia be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast us out, O God: wilt not thou, O God, go out with our hosts?

it O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemics.

PSAL. 61. Exaudi, Deus.

HEAR my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O fet me up upon the rock that is higher than I: for thou haft been my hope, and a strong tower for me against

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always fing praise unto thy Name : that I may daily perform my vows.

MORNING PRAYER.

PSAL. 62. Nonne Deo?

MY foul truly waiteth still upon God: for of him cometh my falvation.

2 He verily is my strength and my falvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain, all the fort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

Their device is only how to put him out whom God will exalt: their delight is in lies; they give good words with their mouth, but curfe with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, fo that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truft.

8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

o As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery; give not yourfelves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same: that power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewardest every man according to his work. PSAL. 63. Deus, Deus meus.

God, thou art my God: early will I feek thee. 2 My foul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself: my lips shall praise thee.

5 As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

6 My foul shall be satisfied even as it were with marrow

and fatness: when my mouth praiseth thee with joyful lips.
7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

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9 My foul hangeth upon thee : thy right hand hath upholden me.

10 These also that seek the hurt of my foul : they shall

go under the earth.

11 Let them fall upon the edge of the fword : that they

may be a portion for foxes.

12 But the King shall rejoice in God; all they also that fwear by him, shall be commended: for the mouth of them that speak lies shall be stopped.

PSAL. 64. Exaudi, Deus.

TEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the infurrection of wicked doers;

Who have whet their tongue like a fword: and shoot

out their arrows, even bitter words;

4 That they may privily shoot at him that is perfect: fuddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves how they may lay mares; and say that no man shall see them.

6 They imagine wickedness, and practise it: that they keep fecret among themselves, every man in the deep of his

7 But God shall suddenly spoot at them with a swift ar-

row: that they shall be wounded. 8 Yea, their own tongues shall make them fall: infomuch that whoso feeth them, shall laugh them to fcorn.

9 And all men that fee it, shall fay, This hath God done:

for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

EVENING PRAYER.

PSAL. 65. Te decet bymnus.

THOU, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh

3 My misdeeds prevail against me : O be thou merciful unto our fins.

4 Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our falvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad

6 Who in his strength setteth fast the mountains: and is

girded about with power. 7 Who stilleth the raging of the sea : and the noise of

his waves, and the madness of the people. 8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it : thou makest

t very plenteous. 10 The river of God is full of water: thou preparest

heir corn, for so thou providest for the earth. II Thou waterest her furrows, thou sendest rain into the ittle valleys thereof: thou makest it soft with the drops of ain, and bleffest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.

14 The folds shall be full of sheep: the valleys also hall stand so thick with corn, that they shall laugh and ing.

PSAL. 66. Jubilate Deo

Be joyful in God, all ye lands: fing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and

praise thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men! 5 He turned the fea into dry land: fo that they went

through the water on foot; there did we rejoice thereof. 6 He ruleth with his power for ever; his eyes behold the people: and fuch as will not believe, shall not be able to

exalt themselves. 7 O praise our God, ye people : and make the voice

of his praise to be heard;

8 Who holdeth our foul in life: and fuffereth not our feet to flip.

9 For thou, O God, hast proved us: thou also has tried us, like as filver is tried.

10 Thou broughtest us into the snare: and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings: and will pay thee my yows, which I promifed with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-facrifices, with the incente of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my foul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and confidered the voice of my prayer.

18 Praifed be God, who hath not cast out my prayer: nor turned his mercy from me.

PSAL. 67. Deus misereatur.

OD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us. 2 That thy way may be known upon earth: thy faving health among all nations.

3 Let the people praise thee, O God: yea, let all the

people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteoufly, and govern the nations upon

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his bleffing.

7 God shall bless us: and all the ends of the world shall fear him.

MORNING PRAYER.

PSAL. 68. Exurgat Deus.

ET God arife, and let his enemies be scattered : let Let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, fo let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God: let them also be merry and joyful.

4 O fing unto God, and fing praises unto his Name:

magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people:

when thou wentest through the wilderness;

8 The earth shook, and the heavens dropped at the prefence of God: even as Sinai also was moved at the prefence of God, who is the God of Ifrael.

9 Thou, O God, sentest a gracious rain upon thine inhe-

ritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, halt of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the houshold divided the spoil.

13 Though ye have lien among the poets, yet shall ye be as the wings of a dove: that is covered with filver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake:

then were they as white as fnow in Salmon.

15 As the hill of Bafan, so is God's hill: even an high

hill as the hill of Bafan.

16 Why hop ye fo ye high hills? this is God's hill, in the which it pleafeth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thoufands of angels: and the Lord is among them, as in the

holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh fal-

vation: God is the Lord, by whom we escape death. 21 God shall wound the head of his enemies: and the hairy fealp of fuch a one as goeth on still in his wickedness.

22 The Lord hath faid I will bring my people again, as I did from Bafan: mine own will I bring again, as I did fometime from the deep of the fea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the fame.

24 It is well feen, O God, how thou goest: how thou,

my God and King, goest in the fanctuary.

25 The fingers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the con-

gregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their council: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath fent forth strength for thee: stablish

the thing, O God, that thou hast wrought in us,

29 For thy temple's fake at Jerusalem: so shall kings

bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beafts of the people, fo that they humbly bring pieces of filver : and

when he hath feattered the people that delight in war; 31 Then shall the princes come out of Egypt: the Moriens land shall foon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O fing praises unto the Lord,

33 Who fitteth in the heavens over all, from the begin-

ning: lo, he doth fend out his voice, yea, and that a mighty

34 Ascribe ye the power to God over Israel: his wor-

ship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Ifrael; he will give strength and power unto his people; bleffed be God.

EVENING PRAYER.

PSAL. 69. Salvum me fac.

CAVE me, O God: for the waters are come in, even J unto my foul.

2 1 stick fast in the deep mire, where no ground is: I am come into deep waters, fo that the floods run over me.

3 I am weary of crying; my throat is dry: my fight faileth me for waiting fo long upon my God.

4 They that hate me without a cause, are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Ifrael.

7 And why? for thy fake have I fuffered reproof: shame

hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mother's children.

o For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chaftened myfelf with fasting: and that was turned to my reproof.

II I put on fackcloth also: and they jested upon me. 12 They that fit in the gate speak against me: and the

drunkards make longs upon me. 13 But, Lord, I make my prayer unto thee: in an ac-

ceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy falvation.

15 Take me out of the mire, that I fink not: O let me be delivered from them that hate me, and out of the deep

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth

17 Hear me, O Lord, for thy loving-kindness is comfortable: turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy fervant, for I am in

trouble: O haste thee, and hear me.

19 Draw nigh unto my foul, and fave it: O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy fight.

21 Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a fnare to take themselves withal: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they fee not : and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents;

27 For they perfecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

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28 Let them fall from one wickedness to another : and not come into thy righteouinels.

29 Let them be wiped out of the book of the living:

and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a fong : and

magnify it with thankfgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : feek ye

after God, and your foul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that

moveth therein.

36 For God will fave Sion, and build the cities of Judah: that men may dwell there, and have it in pollession.

37 The posterity also of his servants shall inherit it: and

they that love his Name thall dwell therein.

PSAL. 70. Deus in adjutorium.

ASTE thee, O God, to deliver me: make haste to Thelp me, O Lord.

2 Let them be ashamed and confounded that seek after my foul: let them be turned backward, and put to confusion, that wish me evil.

3 Let them for their reward be foon brought to shame :

that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee: and let all fuch as delight in thy falvation, fay alway, The Lord be praised.

5 As for me, I am poor and in mifery: hafte thee unto

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

MORNING PRAYER.

PSAL. 71. In te, Domine, Speravi.

N thee, O Lord, have I put my truft, let me never be 1 put to confusion: but rid me, and deliver me in thy righteoufness; incline thine ear unto me, and fave me.

2 Be thou my strong hold, whereunto I may alway refort: thou hast promised to help me, for thou art my

house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man. 4 For thou, O Lord God, art the thing that I long for:

thou art my hope, even from my youth.

5 Through thee have I been holden up ever fince I was born: thou art he that took me out of my mother's womb; my praise shall be always of thee.

6 I am become as it were a monster unto many: but my

ure trust is in thee.

7 O let my mouth be filled with thy praise: that I may ing of thy glory and honour all the day long.

8 Calt me not away in the time of age: forfake me not

when my strength faileth me;

9 For mine enemies speak against me, and they that lay ait for my foul, take their counsel together, saying: God ath forfaken him; perfecute him, and take him; for there none to deliver him.

10 Go not far from me, O God: my God, haste thee

11 Let them be confounded and perish that are against ly foul: let them be covered with shame and dishonour hat feek to do me evil.

12 As for me, I will patiently abide alway: and will

raise thee more and more.

13 My mouth shall daily speak of thy righteousness and lvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God:

and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forfake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like

unto thee!

180 what great troubles and advertities haft thou shewed me! and yet didft thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and com-

forted me on every fide.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I fing upon the harp, O thou Holy One of Ifrael.

21 My lips will be fain when I fing unto thee: and lo

will my foul whom thou haft delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

PSAL. 72. Deus, judicium.

TIVE the King thy judgements, O God: and thy rightoutness unto the King's fon.

2 Then thall he judge thy people according unto right: and defend the poor.

The mountains also shall bring peace : and the little hills righteousness unto the people. 4 He shall keep the simple folk by their right: defend

the children of the poor, and punish the wrong-doer. 5 They shall fear thee as long as the sun and moon en-

dureth: from one generation to another.

6 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abun-

dance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharfis and of the ifles shall give prefents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him fervice.

12 For he shall deliver the poor when he crieth: the

needy also, and him that hath no helper. 13 He shall be favourable to the simple and needy and

shall preserve the souls of the poor. 14 He shall deliver their fouls from falshood and wrong:

and dear shall their blood be in his fight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall

be green in the city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the fun among the posterities: which shall be bleffed through him; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doeth wondrous things;

19 And bleffed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

EVENING PRAYER.

TRULY God is loving unto Ifrael: even unto fuch as are of a clean heart are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh flipped.

3 And

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3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lufty and strong.

5 They come in no misfortune like other folk: neither

of And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

3 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

o For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout

fuck they no small advantage.

11 Tush, say they, how should God perceive it: is there

knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in in-

13 All the day long have I been punished: and chastened

every morning.

14 Yea, and I had almost faid even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me;

16 Until I went into the fanctuary of God: then underflood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh, how fuddenly do they confume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: fo shalt

thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through

my reins.
21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that

receive me with glory.

24 Whom have I in heaven but thee: and there is none

upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength

of my heart, and my portion for ever.

26 For lo, they that forfake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

PSAL. 74. Ut quid, Deus?

Ogod, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have fet fire upon thy holy places: and have

defiled the dwelling place of thy Name, even unto the ground.

9 Yea, they faid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

no We fee not our tokens; there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou haft fet all the borders of the earth: thou haft made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the foul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arife, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the prefumption of them that hate thee, increaseth ever more and more.

MORNING PRAYER.

PSAL. 75. Confitebimur tibi.

UNTO thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.
4 The earth is weak, and all the inhabiters thereof: I

bear up the pillars of it.
5 I faid unto the fools, Deal not fo madly: and to the

ungodly, Set not up your horn;
6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and fetteth up another.

9 For in the hand of the Lord, there is a cup, and the wine is red: it is full mixed, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob; and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

PSAL. 76. Notus in Judea.

IN Jury is God known: his Name is great in Ifrael.

2 At Salem is his tabernacle: and his dwelling in Sion.

2 There

3 There break he the arrows of the bow : the shield, the fword, and the battle.

4 Thou art of more honour and might : than the hills

of the robbers.

5 The proud are robbed, they have flept their fleep: and all the men whose hands were mighty, have found

6 At thy rebuke, O God of Jacob: both the chariot and

and horse are fallen.

7 Thou, even thou, art to be feared; and who may stand in thy fight, when thou art angry?

8 Thou didit cause thy judgement to be heard from hea-

ven: the earth trembled, and was still,

9 When God arose to judgement: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and

the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring prefents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonder-

ful among the kings of the earth.

PSAL. 77. Voce mea.

Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I fought the Lord: my fore ran, and ceased not in the night-season; my soul refused

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot fpeak.

5 I have confidered the days of old: and the years that

are past.

6 I call to remembrance my fong: and in the night I commune with mine own heart, and fearch out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promile come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut

up his loving-kindness in displeasure? 10 And I faid, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

II I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking

shall be of thy doings. 13 Thy way, O God, is holy: who is fo great a God as

14 Thou art the God that doest wonders: and halt declared thy power among the people.

15 Thou hast mightily delivered thy people: even the

fons of Jacob and Joseph. 16 The waters faw thee, O God, the waters faw thee,

and were afraid: the depths also were troubled. 17 The clouds poured out water, the air thundered: and

thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the fea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Mofes and Aaron.

EVENING PRAYER.

PSAL. 78. Attendite, popule. EAR my law, O my people: incline your ears unto The words of my mouth.

2 I will open my mouth in a parable: I will declare hard ientences of old;

2

3 Which we have heard and known: and fuch as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Ifrael a law: which he commanded our forefathers to teach their children:

6 That their posterity might know it : and the children which were yet unborn;

7 To the intent that when they came up: they might fhew their children the fame;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that fet not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being harneffed and carrying bows, turned themselves back in the day of

battle.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the fight of our forefa-

thers, in the land of Egypt: even in the field of Zoan.

14 He divided the fea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great deep.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they finned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required:

meat for their lust. 20 They spake against God also, saying: Shall God pre-

pare a table in the wilderness?

21 He fmote the stony rock indeed, that the waters gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven;

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he fent them meat enough.

27 He caused the east-wind to blow under heaven: and through his power he brought in the fouth-west-wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the fand of the fea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled; for he gave them their own defire: they were not disappointed of their luft.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and flew the wealthiest of them: yea, and fmote down the chosen men that were

32 But for all this they finned yet more: and believed not his wondrous works.

33 Therefore their days did he confume in vanity: and their years in trouble.

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34 When he flew them, they fought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength:

and that the high God was their Redeemer. 36 Nevertheless, they did but flatter him with their mouth:

and diffembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and

would not fuffer his whole displeasure to arise. 40 For he confidered that they were but flesh: and that they were even a wind that passeth away, and cometh not

41 Many a time did they provoke him in the wilderness: and grieved him in the defert.

42 They turned back, and tempted God: and moved

the Holy One in Ifrael. 43 They thought not of his hand: and of the day when

he delivered them from the hand of the enemy; 44 How he had wrought his miracles in Egypt: and his

wonders in the field of Zoan. 45 He turned their waters into blood: fo that they might

not drink of the rivers.

46 He fent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpiller: and their labour unto the grashopper.

48 He destroyed their vines with hailstones: and their

mulberry-trees with the frost. 49 He smote their cattle also with hailstones: and their

flocks with hot thunderbolts. 50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble; and fent evil angels among them.

51 He made a way to his indignation, and spared not their foul from death: but gave their life over to the peftilence;

52 And fmote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock. 54 He brought them out fafely, that they should not

fear: and overwhelmed their enemies with the fea; 55 And brought them within the borders of his fanctu-

ary: even to his mountain which he purchased with his right hand. 56 He cast out the heathen also before them: caused their

land to be divided among them for an heritage; and made the tribes of Brael to dwell in their tents.

57 So they tempted and difpleafed the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers: flarting afide like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took fore displeature at Ifrael;

61 So that he forfook the tabernacle of Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire confumed their young men: and their mai-

dens were not given to marriage. 65 Their priests were slain with the fword: and there

were no widows to make lamentation. 66 So the Lord awaked as one out of fleep: and like a

giant refreshed with wine; 67 He fmote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Judah: even the hill of Sion

which he loved. 70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made con-

71 He chose David also his servant: and took him away from the sheep folds.

72 As he was following the ews great with young ones, he took him: that he might feed Jacob his people, and Ifrael his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

MORNING PRAYER.

PSAL. 79. Deus, venerunt.

God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerufalem an heap of stones.

2 The dead bodies of thy fervants have they given to be meat unto the fowls of the air : and the flesh of thy faints unto the beafts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very fcorn and derision unto them that are round about us. 5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thy indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old fins, but have mercy upon us, and that foon: for we are come to great mifery.

9 Help us, O God of our falvation, for the glory of thy Name: O deliver us, and be merciful unto our fins for thy

10 Wherefore do the heathen fay: Where is now their God?

II O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our fight.

12 O let the forrowful fighing of the prisoners come before thee: according to the greatness of thy power, preferve thou those that are appointed to die.

13 And for the blasphemy, wherewith our neighbours have blasphemed thee: reward thou them, O Lord, sevenfold into their bosom.

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

PSAL. 80. Qui regis Ifrael. HEAR, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thyself also, thou that fittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hofts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears : and givest

them plenteousness of tears to drink. 6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to fcorn.

7 Turn us again, thou God of hofts: fhew the light of

thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it;

9 Thou

o Thou madest room for it: and when it had taken root, it filled the land;

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why haft thou then broken down her hedge : that

all they that go by pluck off her grapes? 13 The wild boar out of the wood doth root it up; and

the wild beafts of the field devour it.

14 Turn thee again, thou God of hosts, look down from

heaven: behold, and visit this vine; 15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thyself.

16 It is burnt with fire and cut down : and they shall

perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the fon of man whom thou madest so strong for thine own felf.

18 And fo will not we go back from thee: O let us live,

and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

PSAL. 81. Exultate Deo.

CING ye merrily unto God our strength: make a cheer-I ful noise unto the God of Jacob.

2 Take the pfalm, bring hither the tabret : the merry

harp with the lute. 3 Blow up the trumpet in the new-moon : even in the

time appointed, and upon our folemn feaft-day; 4 For this was made a statute for Israel : and a law of

the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange

6 I eased his shoulder from the burden: and his hands

were delivered from making the pots.

7 Thou calledft upon me in troubles, and I delivered thee: ind heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife. 9 Hear, O my people, and I will assure thee, O Israel: thou wilt hearken unto me,

To There shall no strange god be in thee : neither shalt

hou worship any other god.

11 I am the Lord thy God, who brought thee out of the and of Egypt: open thy mouth wide, and I shall fill it. 12 But my people would not hear my voice: and lirael

ould not obey me. 13 So I gave them up unto their own hearts lufts: and

t them follow their own imaginations. 14 O that my people would have hearkened unto me:

or if Ifrael had walked in my ways,

15 I should foon have put down their enemies: and turn-

my hand against their adversaries.

16 The haters of the Lord should have been found liars:

t their time should have endured for ever.

17 He fhould have fed them also with the finest wheatur: and with honey out of the stony rock should I have isfied thee.

EVENING PRAYER.

PSAL. 82. Deus stetit.

OD standeth in the congregation of princes: he is a Judge among gods.

How long will ye give wrong judgement: and accept persons of the ungodly?

3 Defend the poor and fatherless: see that such as are need and necessity have right.

Deliver the out-cast and poor; save them from the d of the ungodly.

5 They will not be learned, nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have faid, Ye are gods: and ye are all the children

of the most Highest;

7 But ye shall die like men : and fall like one of the princes.

8 Arife, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

PSAL. 83. Deus, quis similis?

JOLD not thy tongue, O God, keep not still filence: refrain not thyself, O God;

2 For lo, thine enemies make a murmuring : and they

that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counfel against thy secret ones.

4 They have faid, Come, and let us root them out, that they be no more a people: and that the name of Ifrael may be no more in remembrance.

5 For they have cast their heads together with one con-

fent : and are confederate against thee;

6 The tabernacles of the Edomites and the Ishmaelites: the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalech: the Philistines, with

them that dwell at Tyre.

8 Affur also is joined with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sifera, and unto Jabin at the brook of Kison;

10 Who perished at Endor: and became as the dung of

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who fay, Let us take to ourselves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the

stubble before the wind; 14 Like as the fire that burneth up the wood: and as the

flame that confumeth the mountains. 15 Persecute them even so with thy tempest: and make

them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may feek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

PSAL. 84. Quam dilecta! How amiable are thy dwellings: thou Lord of hofts! 2 My foul hath a defire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a neft, where she may lay her young: even thy altars, O Lord of hofts, my King and my God.

4 Bleffed are they that dwell in thy house: they will be alway praising thee.

5 Bleffed is the man whose strength is in thee: in whose heart are thy ways.

6 Who going through the vale of mifery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength : and unto the

God of gods appeareth every one of them in Sion. 8 O Lord God of hofts, hear my prayer: hearken, O God of Jacob.

o Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better than a thousand.

11 I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord

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will give grace and worship; and no good thing shall he with-hold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth

his trust in thee.

PSAL. 85. Benedixisti, Domine.

ORD, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offences of thy people : and

covered all their fins.

3 Thou hast taken away all thy displeasure: and turned thyself from thy wrathful indignation.

4 Turn us, then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord: and grant us thy falvation.
8 I will hearken what the Lord God will fay concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again;

9 For his falvation is nigh them that fear him : that

glory may dwell in our land.

10 Mercy and truth are met together : righteousness and

peace have kissed each other.

11 Truth shall flourish out of the earth: and righteous-

ness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

MORNING PRAYER.

PSAL. 86. Inclina, Domine.

BOW down thine ear, O Lord, and hear me: for I am poor and in mifery.

2 Preserve thou my soul, for I am holy my God save

thy fervant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily

upon thee.

4 Comfort the foul of thy fervant: for unto thee.

4 Comfort the foul of thy fervant: for unto thee, O Lord, do I lift up my foul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for

8 Among the gods there is none like unto thee, O Lord:

o All nations whom thou hast made, shall come and

worship thee, O Lord: and shall glorify thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast de-

livered my foul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have fought after my foul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy ftrength unto thy fervant, and help the fon of thine handmaid.

17 Shew fome token upon me for good, that they who

hate me, may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

PSAL. 87. Fundamenta ejus.

HER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city

of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians; lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it, when he writeth up the people: that he was born there.

7 The fingers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

PSAL. 88. Domine Deus.

O Lord God of my falvation, I have cried day and night before thee: O let my prayer enter into thy presence; incline thine ear unto my calling;

2 For my foul is full of trouble : and my life draweth

nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength;

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou haft

vexed me with all thy ftorms.

7 Thou hast put away mine acquaintance far from me:

and made me to be abhorred of them.

9 My fight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead or shall the dead rife up again and praise thee?

11 Shall thy loving-kindness be shewed in the grave : or

thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark:
and thy righteousness in the land where all things are for-

gotten?

13 Unto thee have I cried, O Lord: and early shall my

prayer come before thee.

14 Lord, why abhorrest thou my foul: and hidest thou

thy face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffer-

to die: even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the

fear of thee hath undone me.

17 They came round about me daily like water: and com-

passed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my fight.

EVENING PRAYER.

PSAL. 89. Misericordias Domini.

MY fong shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another;

2 For I have faid, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have fwom

unto David my fervant;

4 Thy feed will I stablish for ever: and set up thy throng from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the faints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like un-

8 God is very greatly to be feared in the council of the faints: and to be had in reverence of all them that are round about him.

O Lord God of hosts, who is like unto thee: thy truth

most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arife.

11 Thou haft subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou halt made the north and the fouth: Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and

high is thy right hand. 15 Righteousness and equity are the habitation of thy

feat: mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee:

they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy

righteousness shall they make their boatt;

18 For thou art the glory of their strength: and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence: the Holy One of Ifrael

is our King.

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20 Thou spakest sometime in visions unto thy faints, and faidst: I have laid help upon one that is mighty; I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oil

have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the

ion of wickedness shall not hurt him.

24 I will imite down his foes before his face; and plague them that hate him.

25 My truth also and my mercy shall be with him: and

n my Name shall his horn be exalted. 26 I will let his dominion also in the sea: and his right

and in the floods. 27 He shall call me, Thou art my Father: my God, and

ly strong salvation.

28 And I will make him my first-born: higher than the ings of the earth.

29 My mercy will I keep for him for evermore: and my evenant shall stand fast with him.

30 His feed also will I make to endure for ever : and his rone as the days of heaven.

31 But if his children forfake my law: and walk not in judgements;

32 If they break my statutes, and keep not my comindments: I will visit their offences with the rod, and ir iin with scourges.

3 Nevertheless, my loving-kindness will I not utterly

e from him: nor fuffer my truth to fail.

4 My covenant will I not break, nor alter the thing is gone out of my lips: I have fworn once by my hois, that I will not fail David.

5 His feed shall endure for ever : and his feat is like as

fun before me.

6 He shall stand fast for evermore as the moon: and as faithful witness in heaven.

But thou hast abhorred and forsaken thine anointed: art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou haft overthrown all his hedges : and broken

down his ftrong holds. 40 All they that go by, spoil him: and he is become a

reproach to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adverfaries to rejoice.

42 Thou haft taken away the edge of his fword : and givest him not victory in the battle.

43 Thou halt put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever: and shall thy wrath burn like fire?

46 O remember how thort my time is: wherefore haft thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his foul from the hand of hell?

48 Lord, where are thy old loving-kindnesses: which thou fwarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy fervants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and flandered the footsteps of thine Anointed : praised be the Lord for evermore. Amen, and Amen.

MORNING PRAYER.

PSAL. 90. Domine, refugium.

ORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest,

Come again ye children of men.

4 For a thousand years in thy fight are but as yesterday: feeing that is past as a watch in the night.

5 As foon as thou fcatterest them, they are even as a fleep: and fade away fuddenly like the grafs.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we confume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou halt fet our misdeeds before thee: and our secret fins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threefcore years and ten; and though men be fo strong, that they come to fourscore years: yet is their strength then but labour and forrow; fo foon paffeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, to is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wildom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy fervants.

14 O fatisfy us with thy mercy, and that foon: fo shall

we rejoice, and be glad all the days of our life. 15 Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have fuffered advertity.

16 Shew thy fervants thy work: and their children thy

glory. 17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSAL.

PSAL. 91. Qui babitat.

Whoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty. 2 I will fay unto the Lord, Thou art my hope, and my

trong hold: my God, in him will I truft.

3 For he shall deliver thee from the snare of the hunter:

and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be fafe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor

for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the fickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the

reward of the ungodly. 9 For thou, Lord, art my hope: thou hast set thine house

of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep

thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will fet him up, because he hath known

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him

16 With long life will I fatisfy him: and shew him my falvation.

P s A L. 92. Bonum est confiteri.

I T is a good thing to give thanks unto the Lord; and to fing praises unto thy Name, O most Highest;

2 To tell of thy loving-kindness early in the morning:

and of thy truth in the night-season;
3 Upon an instrument of ten strings, and upon the lute:

upon a loud instrument, and upon the harp. 4 For thou, Lord, hast made me glad through thy works:

and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep!

6 An unwife man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grais, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his defire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and

shall spread abroad like a cedar in Libánus.

12 Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well-liking;

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

EVENING PRAYER.

PSAL. 93. Dominus regnavit. HE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himfelf with strength.

2 He hath made the round world fo fure: that it cannot

be moved.

3 Ever fince the world began, hath thy feat been prepared: thou art from everlasting.

4 The floods are rifen, O Lord, the floods have lift up

their voice: the floods lift up their waves.

5 The waves of the lea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier. 6 Thy testimonies, O Lord, are very sure: holiness be-

cometh thine house for ever.

PSAL. 94. Deus ultionum. Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, flew thyfelf.

2 Arife thou Judge of the world: and reward the proud after their deferving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph? 4 How long thall all wicked doers fpeak to difdainfully:

and make fuch proud boafting?

5 They fmite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherless to death.

7 And yet they fay, Tush, the Lord shall not see: neither shall the God of Jacob regard it. 8 Take heed, ye unwife among the people: O ye fools,

when will ye understand? 9 He that planted the ear, shall he not hear: or he that

made the eye, shall he not see? 10 Or he that nurtureth the heathen; it is he that teach-

eth man knowledge; shall he not punish? II The Lord knoweth the thoughts of man: that they

are but vain. 12 Blessed is the man whom thou chastenest, O Lord:

and teachest him in thy law; 13 That thou mayest give him patience in time of adver-

fity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will

he forfake his inheritance; 15 Until righteousness turn again unto judgement : all

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fuch as are true in heart shall follow it. 16 Who will rife up with me against the wicked: or

who will take my part against the evil-doers? 17 If the Lord had not helped me: it had not failed but my foul had been put to filence.

18 But when I faid, My foot hath flipped: thy mercy, O Lord, held me up.

19 In the multitude of the forrows that I had in my heart: thy comforts have refreshed my soul...

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law? 21 They gather them together against the soul of the

righteous: and condemn the innocent blood. 22 But the Lord is my refuge: and my God is the strength

of my confidence. 23 He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

MORNING PRAYER.

PSAL. 95. Venite exultemus.

Come, let us fing unto the Lord: let us heartily rejoice on the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms. 3 For

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the

ftrength of the hills is his alfo.

5 The fea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship, and fall down: and kneel before the Lord our Maker;

7 For he is the Lord our God: and we are the people

of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me: proved me, and faw my works.

10 Forty years long was I grieved with this generation, and faid: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath : that they should

not enter into my reit.

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PSAL. 96. Cantate Domino.

Sing unto the Lord, a new fong: fing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his falvation from day to day.

3 Declare his honour unto the heathen : and his won-

ders unto all people. 4 For the Lord is great, and cannot worthily be praifed:

he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worthip are before him: power and honour are in his fanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name:

bring prefents, and come into his courts.

o O worship the Lord in the beauty of holiness: let the

whole earth fland in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world fo fast that it cannot be moved; and how that he shall judge the people righteoufly.

11 Let the heavens rejoice, and let the earth be glad:

let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord;

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

PSAL. 97. Dominus regnavit.

THE Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof. 2 Clouds and darkness are round about him: righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him: and burn up his

enemies on every fide.

4 His lightnings gave shine unto the world: the earth law it, and was afraid.

5. The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have feen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord; 9 For thou Lord, art higher than all that are in the earth:

thou art exalted far above all gods. 10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his faints; he shall deliver them from the hand of the ungodly.

11 There is fprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord ye righteous: and give thanks for a remembrance of his holinefs.

EVENING PRAYER.

PSAL. 98. Cantate Domino.

Sing unto the Lord a new fong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath

he gotten himfelf the victory.

3 The Lord declared his falvation: his righteousness hath he openly shewed in the fight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the falvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands:

fing, rejoice, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a pfalm of thankigiving.

7 With trumpets also and shawms: O shew yourselves

joyful before the Lord the King. 8 Let the fea make a noise, and all that therein is: the

round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

to With righteoufness shall he judge the world : and the

people with equity.

PSAL. 99. Dominus regnavit. THE Lord is King, be the people never fo impatient: I he fitteth between the Cherubims, be the earth never lo unquiet.

2 The Lord is great in Sion: and high above all people. 3 They shall give thanks unto thy Name: which is great,

wonderful, and holy.

4 The King's power loveth judgement; thou hast pre-pared equity: thou hast executed judgement and righteoutnets in Jacob.

5 O magnify the Lord our God: and fall down before

his footstool, for he is holy.

6 Mofes and Aaron among his priefts, and Samuel among fuch as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the saw that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

PSAL. 100. Jubilate Deo. O Be joyful in the Lord, all ye lands: ferve the Lord with gladness, and come before his presence with a long.

2 Be ye fure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and

the sheep of his pasture.

3 O go your way into his gates with thankfgiving, and into his courts with praise : be thankful unto him, and fpeak good of his Name;

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

PSAL. 101. Misericordiam & judicium. Y fong shall be of mercy and judgement: unto thee,

O Lord, will I fing.

2 O let me have understanding: in the way of godliness! 3 When wilt thou come unto me: I will walk in my

house with a perfect heart. 4. I will take no wicked thing in hand; I hate the fins

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of unfaithfulness: there shall no such cleave unto me. 5 A froward heart shall depart from me: I will not know

a wicked person.

6 Whoso privily flandereth his neighbour: him will I

destroy.

7 Whoso hath also a proud look, and high stomach: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land: that they may dwell with me.

o Whoso leadeth a godly life: he shall be my servant.

There shall no deceitful person dwell in my house:
he that telleth lies shall not tarry in my sight.

that I may root out all wicked doers from the city of the

MORNING PRAYER.

PSAL. 102. Domine, exaudi.

HEAR my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right foon.

3 For my days are confumed away like fmoke : and my

bones are burnt up as it were a fire-brand.

4 My heart is finitten down, and withered like grafs: fo

that I forget to eat my bread.

5 For the voice of my groaning: my bones will fcarce

cleave to my flesh.

6 I am become like a pelican in the wilderness: and like

an owl that is in the defert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are fworn together against me.

9 For I have eaten afthes as it were bread : and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

it pitieth them to fee her in the dust.

The heathen shall fear thy Name. O Lord: and all

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty,

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born, shall praise the Lord.

19 For he hath looked down from his fanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of fuch as are in captivity: and deliver the children appointed unto death; 21 That they may declare the Name of the Lord in Sion:

and his worship at Jerusalem;
22 When the people are gathered together: and the

kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortened my days.

24 But I faid, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning haft laid the foundation of the earth: and the heavens are the work of thy hands. 126 They shall perish, but thou shalt endure: they all shall wax old as doth a garment;

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy fervants shall continue: and their

feed shall stand fast in thy sight.

PRaise the Lord, O my soul: and all that is within me, praise his holy Name.

2 Praise the Lord, O my foul : and forget not all his

3 Who forgiveth all thy fin : and healeth all thine infirmities;

4 Who faveth thy life from destruction: and crowneth thee with mercy and loving-kindness;

5 Who fatisfieth thy mouth with good things: making thee young and lufty as an eagle.

6 The Lord executeth righteousness and judgement: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering, and of great goodness.

9 He will not alway be chiding: neither keepeth he his

10 He hath not dealt with us after our fins : nor reward-

ed us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth: fo great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even fo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as foon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righte-ousness upon children's children;

on his commandments to do them.

19 The Lord hath prepared his feat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

EVENING PRAYER.

PSAL. 104. Benedic, anima mea.

PRaise the Lord, O my foul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot; and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall

not pass: neither turn again to cover the earth.

10 He fendeth the springs into the rivers: which run among the hills.

11 All beafts of the field drink thereof: and the wild

asses quench their thirst.

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12 Beside them shall the fowls of the air have their habitation; and sing among the branches.

13 He watereth the hills from above : the earth is filled

with the fruit of thy works.

14 He bringeth forth grais for the cattle: and green herb for the service of men;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap: even the

cedars of Libanus which he hath planted;

17 Wherein the birds make their nefts: and the fir-trees

are a dwelling for the flork.

18 The high hills are a refuge for the wild goats: and

fo are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the fun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do feek their meat

from God.

22 The fun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches;

25 So is the great and wide fea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom

thou hast made to take his pastime therein.

These wait all upon thee: that thou mayest give them

meat in due season.
28 When thou givest it them, they gather it : and when

thou openest thy hand, they are filled with good.
29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again

30 When thou lettest thy breath go forth, they shall be

made: and thou shalt renew the face of the earth.

31 The glorious majesty of the Lord shall endure for

ever: the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him: if he do

33 I will fing unto the Lord as long as I live: I will

raise my God while I have my being.

34 And so shall my words please him: my joy shall be not the Lord.

35 As for finners, they shall be consumed out of the arth, and the ungodly shall come to an end: praise thou he Lord, O my soul, praise the Lord.

MORNING PRAYER.

PSAL. 105. Confitemini Domino.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your fongs be of him, and praise him: and let our talking be of all his wondrous works.

3 Rejoice in his holy Name: let the heart of them rejoice that feek the Lord.

4 Seek the Lord and his strength: seek his face ever-

more.

5 Remember the marvellous works that he hath done: his wonders, and the judgements of his mouth;

6 O ye feed of Abraham his fervant : ye children of Jacob his chofen.

7 He is the Lord our God: his judgements are in all

8 He hath been alway mindful of his covenant and promise: that he made to a thousand generations;

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac;

to Ifrael for an everlasting testament;

11 Saying, Unto thee will I give the land of Canaan:

12 When there were yet but a few of them: and they

ftrangers in the land;

13 What time as they went from one nation to another:

from one kingdom to another people;

M. He fuffered no man to do them wrong: but reproved

14 He suffered no man to do them wrong: but reproved even kings for their sakes;

15 Touch not mine anointed : and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had fent a man before them: even Joseph, who was fold to be a bond-fervant;

18 Whose feet they hurt in the stocks: the iron entered into his foul;

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king fent, and delivered him : the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance:

22 That he might inform his princes after his will: and teach his fenators wisdom.

23 Ifrael also came into Egypt: and Jacob was a stranger in the land of Ham

in the land of Ham.

24 And he increased his people exceedingly: and made

them stronger than their enemies;
25 Whose heart turned so, that they hated his people:

and dealt untruly with his fervants.

26 Then fent he Mofes his fervant: and Aaron whom he had chosen;

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He fent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood; and flew their fish.

30 Their land brought forth frogs: yea, even in their king's chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and slames of fire in their land.

33 He fmote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillers innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-feafon.

39 At their defire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: fo that rivers ran in the dry places.

41 For why? he remembered his holy promife: and Abraham his fervant.

42 And he brought forth his people with joy: and his choten with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession;

44 That they might keep his statutes : and observe his

EVENING PRAYER.

PSAL. 106. Confitemini Domino.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew

forth all his praise! 3 Bleffed are they that alway keep judgement : and do

4 Remember me, O Lord, according to the favour that

thou bearest unto thy people : O visit me with thy falva-

5 That I may fee the felicity of thy chosen ! and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have finned with our fathers: we have done amis,

and dealt wickedly. 7 Our fathers regarded not thy wonders in Egypt, heither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake:

that he might make his power to be known. 9 He rebuked the Red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he faved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and fang praise unto

13 But within a while they forgat his works : and would not abide his counfel;

14 But lust came upon them in the wilderness: and they tempted God in the defert.

15 And he gave them their defire : and fent leannels withal into their foul.

16 They angered Moses also in the tents: and Aaron the faint of the Lord.

17 So the earth opened and fwallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of

a calf that eateth hay; 21 And they forgat God their Saviour: who had done fo great things in Egypt;

22 Wondrous works in the land of Ham: and fearful

things by the Red fea; 23 So he faid, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, left he should destroy

24 Yea, they thought fcorn of that pleafant land : and gave no credence unto his word;

25 But murmured in their tents : and hearkened not un. to the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to seat.

ter them in the lands. 28 They joined themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvifedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works.

36 Infomuch that they worshipped their idols, which turned to their own decay : yea, they offered their fons and their daughters unto devils;

37 And flied innocent blood, even the blood of their fons and of their daughters: whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they stained with their own works: and and went a whoring with their own inventions.

30 Therefore was the wrath of the Lord kindled against his people: infomuch that heabhorred his own inheritance. 40 And he gave them over into the hand of the heathen;

and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection: 42 Many a time did he deliver them : but they rebelled

against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boaft of thy praise.

46 Bleffed be the Lord God of Ifrael from everlafting, and world without end : and let all the people fay, Amen.

MORNING PRAYER.

PSAL. 107. Confitemini Domino.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. 2 Let them give thanks whom the Lord hath redeemed:

and delivered from the hand of the enemy; 3 And gathered them out of the lands, from the east, and

from the west: from the north, and from the fouth. 4 They went aftray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their foul fainted in them. 6 So they cried unto the Lord in their trouble : and he delivered them from their diffress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

9 For he fatisfieth the empty foul : and filleth the hungry foul with goodness;

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10 Such as fit in darkness, and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counfel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

is So when they cried unto the Lord in their trouble :

he delivered them out of their diftress. 14 For he brought them out of darkness, and out of the

shadow of death: and brake their bonds in funder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brafs: and fmitten

the bars of iron in funder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their foul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble:

he delivered them out of their diffress. 20 He fent his word, and healed them: and they were

faved from their destruction.

21 O that men would therefore praife the Lord for his goodness: and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the facrifice of thankf-

giving: and tell out his works with gladness!

23 They that go down to the fea in ships: and occupy

their business in great waters, 24 These men see the works of the Lord: and his won-

ders in the deep.

25 For at his word the stormy wind ariseth: which lifteth

up the waves thereof.

26 They are carried up to the heaven, and down again to the deep; their foul melteth away because of the trouble. 27 They reel to and fro, and stagger like a drunken man:

and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their diffres;

29 For he maketh the ftorm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth

up the water-springs. 34 A fruitful land maketh he barren: for the wickedness

of them that dwell therein. 35 Again, he maketh the wilderness a standing water:

and water-springs of a dry ground.

36 And there he fetteth the hungry: that they may build

them a city to dwell in; 37 That they may fow their land, and plant vineyards:

to yield them fruits of increase. 38 He blesseth them, fo that they multiply exceedingly

and fuffereth not their cattle to decreale. 39 And again, when they are minished and brought low:

through oppression, through any plague or trouble; 40 Though he fuffer them to be evil intreated through ty-

ants: and let them wander out of the way in the wilderness; 41 Yet helpeth he the poor out of mifery : and maketh him housholds like a flock of sheep.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wife will ponder these things: and they hall understand the loving-kindness of the Lord.

EVENING PRAYER.

PSAL. 108. Paratum cor meum. God, my heart is ready, my heart is ready: I will fing and give praise with the best member that I have.

2 Awake thou lute and harp: I myself will awake right

early.

3 I will give thanks unto thee, O Lord, among the people: I will fing praifes unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy

truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: let thy right

hand lave them, and hear thou me.

7 God hath spoken in his holiness: I will rejoice therefore, and divide Sichem, and mete out the valley of Suc-

8 Gilead is mine, and Manasses is mine: Ephraim also is

the strength of my head;

Judah is my law-giver, Moab is my washpot : over Edom will I cast out my shoe; upon Philistia will I tri-

10 Who will lead me into the strong city: and who will

bring me into Edom?

11 Hast not thou forfaken us, O God: and wilt not thou, O God, go forth with our hofts?

12 O help us against the enemy: for vain is the help of

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

PSAL. 109. Deus laudum.

TOLD not thy tongue, O God, of my praise : for the I mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause...

3 For the love that I had unto them, lo, they now take

my contrary part: but I give myfelf unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and:

let Satan stand at his right hand. 6 When sentence is given upon him, let him be con-

demned: and let his prayer be turned into fin. 7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a wi-

9 Let his children be vagabonds, and beg their bread: let them feek it also out of desolate places.

10 Let the extortioner confume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the fight of the Lord: and let not the fin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that, because his mind was not to do good : but perfecuted the poor helpless man, that he might flay him. that was vexed at the heart.

16 His delight was in curfing, and it shall happen untohim : he loved not bleffing, therefore shall it be far from

17 He clothed himself with cursing like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

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18 Let it be unto him as the cloke he hath upon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine encmies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name: for fweet is thy mercy.

21 O deliver me, for I am helples and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grashopper.

23 My knees are weak through fasting: my slesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me shaked their heads.

25 Help me, O Lord my God: O fave me according to thy mercy;

26 And they shall know, how that this is thy hand: and

that thou, Lord, hast done it. 27 Though they curfe, yet blefs thou: and let them be confounded that rife up against me; but let thy servant

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him above the multitude;

30 For he shall stand at the right hand of the poor: to fave his foul from unrighteous judges.

MORNING PRAYER.

PSAL. 110. Dixit Dominus.

THE Lord faid unto my Lord: Sit thou on my right hand, until I make thine enemies thy footfool. 2 The Lord shall fend the rod of thy power out of Sion:

be thou ruler even in the midst among thine enemies. 3 In the day of thy power shall the people offer thee free-will-offerings with an holy worthip: the dew of thy

birth is of the womb of the morning. 4 The Lord sware, and will not repent: Thou art a

Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and finite in funder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

PSAL. III. Confitebor tibi.

Will give thanks unto the Lord with my whole heart: fecretly among the faithful, and in the congregation. 2 The works of the Lord are great: fought out of all

them that have pleasure therein.

3 His work is worthy to be praifed and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath fo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in

truth and equity. 9 He fent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wildom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

PSAL. 112. Beatus vir.

D Lessed is the man that feareth the Lord: he hath great D delight in his commandments.

2 His feed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with difcretion;

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see his defire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and confume away; the defire of the ungodly shall perish.

PSAL. 113. Laudate pueri.

DRaife the Lord, ye fervants: O praife the Name of the

2 Blessed be the Name of the Lord: from this-time forth for evermore.

3 The Lord's Name is praifed: from the rifing up of the fun, unto the going down of the fame. 4 The Lord is high above all heathen: and his glory

above the heavens. 5 Who is like unto the Lord our God, that hath his dwelling to high: and yet humbleth himself to behold the

things that are in heaven and earth? 6 He taketh up the simple out of the dust : and lifteth

the poor out of the mire; 7 That he may fet him with the princes: even with the

princes of his people. 8 He maketh the barren woman to keep house: and to be a joyful mother of children.

EVENING PRAYER.

PSAL. 114. In exitu Ifrael.

WHEN Ifrael came out of Egypt: and the house of Jacob from among the strange people;

2 Judah was his fanctuary: and Ifrael his dominion. 3 The fea faw that, and fled: Jordan was driven back. 4 The mountains skipped like rams : and the little hills like young theep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams: and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord : at the prefence of the God of Jacob;

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

PSAL. 115. Non nobis, Domine.

NOT unto us, O Lord, not unto us, but unto the Name give the praise: for the loving mercy, and for the truth's fake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven : he hath done whatfoever pleafed him.

4 Their idols are filver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they,

6 They have ears, and hear not: nofes have they, and finell not.

7 They have hands, and handle not; feet have they, and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are

all fuch as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord:

he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small

and great.

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14 The Lord shall increase you more and more: you and your children.

15 Ye are the bleffed of the Lord: who made heaven

and earth.

16 All the whole heavens are the Lord's: the earth hath

he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into silence.

18 But we will praise the Lord: from this time forth or evermore. Praise the Lord.

MORNING PRAYER.

PSAL. 116. Dilexi, quoniam.

Am well pleased: that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me : therefore will I

all upon him as long as I live.

3 The fnares of death compassed me round about : and

he pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I befeech thee, deliver my soul.
5 Gracious is the Lord, and righteous: yea, our God is nerciful.

6 The Lord preserveth the simple: I was in misery, and

e helped me.

7 Turn again then unto thy rest, O my soul: for the Lord

th rewarded thee.

8 And why? thou hast delivered my soul from death: ine eyes from tears, and my feet from falling.

o I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak; but I was fore
publed: I faid in my haste, All men are liars.

11 What reward shall I give unto the Lord: for all the

nefits that he hath done unto me?

12 I will receive the cup of falvation: and call upon the

me of the Lord.

13 I will pay my vows now in the presence of all his peo-: right dear in the fight of the Lord is the death of faints.

14 Behold, O Lord, how that I am thy fervant 2 I am fervant, and the fon of thine handmaid; thou hast ken my bonds in funder.

I will offer to thee the facrifice of thanksgiving: and call upon the Name of the Lord.

of I will pay my vows unto the Lord, in the fight of all people: in the courts of the Lord's house, even in the lift of thee, O Jerusalem. Praise the Lord.

Praise the Lord, all ye heathen: praise him, all ye nations;

For his merciful kindness is ever more and more tods us: and the truth of the Lord endureth for ever. se the Lord. PSAL. 118. Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Ilrael now confess that he is gracious: and that

his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore shall I fee my desire upon mine enemies.

8 It is better to trust in the Lord: than to put any con-

fidence in man.

9 It is better to trust in the Lord: than to put any con-

fidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every fide, they kept me in, I fay, on every fide: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.

13 Thou hast thrust fore at me, that I might fall : but

the Lord was my help.

14 The Lord is my strength and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live: and declare the works of the Lord.

18 The Lord hath chaftened and corrected me: but he

hath not given me over unto death.

19 Open me the gates of righteousness: that I may go

20 This is the gate of the Lord: the righteous shall enter

into it.
21 I will thank thee, for thou hast heard me: and art become my falvation.

22 The same stone which the builders refused: is become the head-stone in the corner.

23 This is the Lord's doing: and it is marvellous in our

24 This is the day which the Lord hath made: we will

rejoice and be glad in it.

25 Help me now, O Lord: O Lord, fend us now pro-

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

EVENING PRAYER.

PSAL. 119. Beati immaculati.

B Lessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

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4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made fo direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies: O forfake me not utterly.

Wherewithal shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I fought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not fin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgements of thy mouth.

6 I have had as great delight in the way of thy testimo-

nies: as in all manner of riches.

7 I will talk of thy commandments: and have respect

8 My delight shall be in thy statutes: and I will not forget thy word.

O Do well unto thy fervant: that I may live, and keep thy word.

2 Open thou mine eyes: that I may fee the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My foul breaketh out for the very fervent defire: that it hath alway unto thy judgements.

5 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes;

8 For thy testimonies are my delight: and my counselers.

MY foul cleaveth to the dust: O quicken thou me according to thy word:

2 I have acknowledged my ways, and thou heardest me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My foul melteth away for very heaviness: comfort

thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgements have I laid before me.

7 I have fluck unto thy testimonies: O Lord confound me not.

8 I will run the way of thy commandments: when thou haft fet my heart at liberty.

MORNING PRAYER.

TEACH me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my defire.

4 Incline my heart unto thy testimonies: and not to co-

5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy fervant: that I may fear

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Let veniat super me.

Let thy loving mercy come also unto me, O Lord:
even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

4 So shall I alway keep thy law: yea, for ever and ever, 5 And I will walk at liberty: for I feek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

Think upon thy fervant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The fame is my comfort in my trouble: for thy word hath quickened me.
3 The proud have had me exceedingly in derifion: yet

have I not shrinked from thy law.

4 For I remembered thine everlasting judgements, 0

Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forfake thy

6 Thy statutes have been my fongs: in the house of my

7 I have thought upon thy Name, O Lord, in the night-feafon: and have kept thy law.

8 This I had: because I kept thy commandments.

THOU art my portion, O Lord: I have promifed to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned

my feet unto thy testimonies.

4 I made haste, and prolonged not the time: to keep

thy commandments.

The congregations of the ungodly have robbed me:

6 At midnight I will rife to give thanks unto thee: because of thy righteous judgements.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

Cord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for have believed thy commandments.

3 Before I was troubled, I went wrong : but now have I kept thy word.

4 Thou art good and gracious: O teach me thy flatutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight had been in thy law.

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7 It is good for me that I have been in trouble : that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: than thoufands of gold and filver.

EVENING PRAYER.

Manus tuæ fecerunt me.

THY hands have made me, and fashioned me: O give me understanding, that I may learn thy commandments.

They that fear thee will be glad when they fee me:

because I have put my trust in thy word.

3 I know, O Lord, that thy judgements are right : and that thou of very faithfulness half caused me to be troubled. 4 O let thy merciful kindness be my comfort : accord-

ing to thy word unto thy fervant.

5 O' let thy loving mercies come unto me, that I may

live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

7 Let fuch as fear thee, and have known thy testimo-

nies: be turned unto me.

8 O let my heart be found in thy statutes: that I be not alhamed.

Defecit anima mea.

MY foul hath longed for thy falvation: and I have a good hope because of thy word.

2 Mine eyes long fore for thy word : faying, O when

wilt thou comfort me?

3 For I am become like a bottle in the smoke : yet do I

not forget thy statutes.

4 How many are the days of thy fervant: when wilt thou

be avenged of them that perfecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perfecute me

falfly; O be thou my help. 7 They had almost made an end of me upon earth: but

forlook not thy commandments. 8 O quicken me after thy loving-kindness: and so shall I teep the testimonies of thy mouth.

In æternum, Domine.

Lord, thy word : endureth for ever in heaven.

2 Thy truth also remaineth from one generation to nother: thou hast laid the foundation of the earth and it

3 They continue this day according to thine ordinance:

or all things ferve thee.

4 If my delight had not been in thy law: I should have

erished in my trouble.

5 will never forget thy commandments: for with them ou hast quickened me.

6 I am thine; O fave me: for I have fought thy com-

7 The ungodly laid wait for me, to destroy me: but I

ill consider thy testimonies. 8 I fee that all things come to an end: but thy command-

ent is exceeding broad.

Quomodo dilexi!

ORD, what love have I unto thy law: all the day long

is my study in it!
Thou through thy commandments hast made me wifer

an mine enemies: for they are ever with me.

3. I have more understanding than my teachers: for thy stimonies are my study.

4 I am wifer than the aged : because I keep thy com-

5 I have refrained my feet from every evil way: that I ly keep thy word.

6 I have not shrunk from thy judgements: for thou

7 O how fweet are thy words unto my throat: yea,

fweeter than honey unto my mouth!

8 Through thy commandments I get understanding: therefore I hate all evil ways.

MORNING PRAYER.

THY word is a lantern unto my feet: and a light unto my paths. my paths.

2 I have fworn, and am fledfaftly purposed : to keep

thy righteous judgements.

3 I am troubled above measure : quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord : and teach me thy judgements.

5 My foul is alway in my hand: yet do I not forget thy

6 The ungodly have laid a fnare for me : but yet I Iwerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway: even unto the end.

Iniquos odio babui.

Hate them that imagine evil things: but thy law do I

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God. 4 O stablish me according to thy word, that I may live:

and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from

thy statutes: for they imagine but deceit. 7 Thou puttest away all the ungodly of the earth like

drofs: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Feci judicium.

Deal with the thing that is lawful and right: O give me I not over unto mine oppressors.

2 Make thou thy fervant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteouineis.

4 O deal with thy fervant according unto thy lovingmercy: and teach me thy statutes.

5 I am thy fervant; O grant me understanding: that I

may know thy testimonies. 6 It is time for thee, Lord, to lay to thine hand: for

they have destroyed thy law. 7 For I love thy commandments: above gold and pre-

cious stone. 8 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia. 'HY testimonies are wonderful; therefore doth my foul keep them.

2 When thy word goeth forth: it giveth light and un-

derstanding unto the simple. 3 I opened my mouth, and drew in my breath : for my

delight was in thy commandments. 4 O look thou upon me, and be merciful unto me : as

thou useft to do unto those that love thy Name. 5 Order my steps in thy word : and so shall no wickedness have dominion over me.

б O deliver M 2

6 O deliver me from the wrongful dealings of men: and to shall I keep thy commandments.

7 Shew the light of thy countenance upon thy fervant :

and teach me thy statutes.

8 Mine eyes gush out with water : because men keep not

Justus es, Domine. R Ighteous art thou, O Lord: and true is thy judgement!
2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even confumed me : because mine enc-

mies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it,

5 I am small and of no reputation: yet do I not forget thy commandments.

6 Thy righteourners is an everlafting righteourners; and thy law is the truth.

7. Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteourners of thy testimonies is everlasting: O grant me understanding, and I shall live.

EVENING PRAYER.

Clamavi in toto corde meo.

TCall with my whole heart: hear me, O Lord, I will keep thy statutes;

2 Yea, even unto thee do I call: help me and I shall keep thy teltimonies.

3 Early in the morning do I cry unto thee: for in thy word is my truft.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy lovingkindness: quicken me according as thou art wont.

6 They draw nigh that of malice perfecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

-8 As concerning thy teltimonies, I have known long fince: that thou hast grounded them for ever.

Vide bumilitatem. Confider mine adversity, and deliver me: for I do not of forget thy law.

2 Avenge thou my cause, and deliver me : quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy Itatutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perfecute me: vet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors: because they keep not thy law.

7 Contider, O Lord, how I love thy commandments: O quicken me according to thy loving-kindness.

8 Thy word is true from everlasting: all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt. Princes have perfecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great ipoils.

3 As for lies, I hate and abhor them: but thy law do I love. 4 Seven times a day do I praise thee : because of thy righteous judgements.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy faving health: and done after thy commandments.

7 My foul hath-kept thy testimonies : and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Approprinquet deprecatio. ET my complaint come before thee, O Lord: give me

understanding according to thy word. 2 Let my supplication come before thee: deliver me ac-

cording to thy word. 3 My lips shall speak of thy praise: when thou hast taught

me thy statutes. 4 Yea, my tongue shall sing of thy word: for all thy

commandments are righteous. 5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy faving health, O Lord: and in thy law is my delight.

O let my foul live, and it shall praise thee: and thy judgements shall help me.

8 I have gone aftray like a sheep that is lost: O seek thy fervant; for I do not forget thy commandments.

MORNING PRAYER.

PSAL. 120. Ad Dominum.

WHEN I was in trouble, I called upon the Lord: and he heard me. he heard me.

2 Deliver my foul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar! 5 My foul hath long dwelt among them: that are ene-

mies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battle.

PSAL. 121. Levavi oculos meos. Will lift up mine eyes unto the hills: from whence coml eth my help.

2 My help cometh even from the Lord: who hath made heaven and earth,

3 He will not fuffer thy foot to be moved: and he that keepeth thee will not fleep. 4 Behold, he that keepeth Israel: shall neither slumber

5 The Lord himself is thy keeper: the Lord is thy de-

fence upon thy right hand; 6 So that the fun shall not burn thee by day: neither the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy foul.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

PSAL. 122. Latatus fum. Was glad when they faid unto me: We will go into the I house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem. 3 Jerulalem is built as a city: that is at unity in itself. 4 For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name

of the Lord. 5 For there is the feat of judgement: even the feat of

the house of David. 6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteoufness within thy palaces.

8 For my brethren and companions fakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will feek to do thee good.

PSAL. 123. Ad te levavi oculos meos.

NTO thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us:

for we are utterly despised.

4 Our foul is filled with the fcornful reproof of the wealthy: and with the despitefulness of the proud.

PSAL. 124. Nisi quia Dominus. IF the Lord himself had not been on our side, now may I Ifrael fay: if the Lord himself had not been on our side, when men role up against us;

2 They had fwallowed us up quick: when they were fo wrathfully displeased at us;

3 Yea, the waters had drowned us: and the stream had

gone over our foul; 4 The deep waters of the proud : had gone even over

our foul; 5 But praised be the Lord: who hath not given us over

for a prey unto their teeth. 6 Our foul is escaped even as a bird out of the snare of the fowler: the fnare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath

made heaven and earth.

PSAL. 125. Qui confidunt.

HEY that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills fland about Jerusalem: even so standeth the Lord round about his people, from this time forth for

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that are good and true

of heart.

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5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil-doers; but peace shall be upon Israel.

> EVENING PRAYER. PSAL. 126. In convertendo.

WHEN the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then faid they among the heathen: The Lord hath

done great things for them; 4 Yea, the Lord hath done great things for us already:

whereof we rejoice. 5 Turn our captivity, O Lord: as the rivers in the fouth.

o They that fow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good feed: shall doubtless come again with joy, and bring his sheaves with him.

PSAL. 127. Nifi Dominus. Except the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved fleep.

4 Lo, children and the fruit of the womb: are an heri-

tage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even fo are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their encmies in the gate.

PSAL. 128. Beati omnes.

B Lessed are all they that fear the Lord: and walk in his ways.

2 For thou shalt eat the labours of thine hands: O well

is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls of thine house;

4 Thy children like the olive branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

7 Yea, that thou shalt see thy children's children : and peace upon Ifrael.

PSAL. 129. Sæpe expugnaverunt.

MANY a time have they fought against me from my youth up: may Israel now say;

2 Yea, many a time have they vexed me from my youth

up: but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows;

4 But the righteous Lord: hath hewn the fnares of the ungodly in pieces.

5 Let them be confounded and turned backward : as ma-

ny as have evil will at Sion.

6 Let them be even as the grafs growing upon the housetops: which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand: neither he

that bindeth up the sheaves his bosom.

8 So that they who go by fay not fo much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

PSAL. 130. De profundis. OUT of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears confider well: the voice of my com-

plaint. 3 If thou, Lord, wilt be extreme to mark what is done

amis: O Lord, who may abide it? 4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my foul doth wait for him: in his word is my truit.

6 My foul fleeth unto the Lord: before the morning watch, I fay, before the morning watch.

7 O Ifrael, trust in the Lord; for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his fins.

PSAL. 131. Domine, non est. ORD, I am not high-minded: I have no proud looks. 2 I do not exercise myself in great matters: which are too high for me;

3 But I refrain my foul, and keep it low, like as a child that is weaned from his mother: yea, my foul is even as a weaned child.

4 O Ifrael, trust in the Lord: from this time forth for

MORNING PRAYER.

PSAL. 132. Memento, Domine. ORD, remember David: and all his trouble; 1 2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house:

nor climb up into my bed;

4 I will

4 I will not fuffer mine eyes to fleep nor mine eye-lids to flumber: neither the temples of my head to take any

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata; and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arife, O Lord, into thy resting place: thou and the ark of thy ftrength.

9 Let thy priests be clothed with righteousness: and let thy faints fing with joyfulnefs.

10 For thy fervant David's fake: turn not away the pre-

fence of thine Anointed. 11 The Lord hath made a faithful oath unto David: and

he shall not shrink from it; 12 Of the fruit of thy body: shall I set upon thy seat. 13 If thy children will keep my covenant, and my testi-

monies that I shall learn them: their children also shall fit upon thy feat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himfelf: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for

I have a delight therein.

16 I will blefs her victuals with increase: and will fatisfy her poor with bread.

17 I will deck her priefts with health: and her faints shall rejoice and fing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

PSAL. 133. Ecce, quam bonum!

B Ehold, how good and joyful a thing it is: brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill

4 For there the Lord promifed his bleffing: and life for evermore.

PSAL. 134. Ecce nunc.

Ehold now, praise the Lord: all ye servants of the

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the fanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee bleffing out of Sion.

PSAL. 135. Laudate nomen. Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Ifrael for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatfoever the Lord pleased, that did he in heaven,

and in earth: in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and fendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath fent tokens and wonders into the midst of thee. O thou land of Egypt: upon Pharaoh and all his fervants.

10 He fmote divers nations: and flew mighty kings; 11 Sehon king of the Amorites, and Og the king of Ba-

fan: and all the kingdoms of Canaan; 12 And gave their land to be an heritage: even an heri-

tage unto Ifrael his people. 13 Thy Name, O Lord, endureth for ever: fo doth thy

memorial, O Lord, from one generation to another. 14 For the Lord will avenge his people: and be gracious unto his fervants.

15 As for the images of the heathen, they are but filver and gold: the work of men's hands.

16 They have mouths, and speak not: eyes have they,

but they fee not. 17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are

all they that put their trust in them. 19 Praise the Lord, ye house of Israel: praise the Lord,

ye house of Aaron. 20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

EVENING PRAYER.

PSAL. 136. Consitemini Domino. Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The fun to rule by day: for his mercy endureth for ever

9 The moon and the stars to govern the night: for his mercy endureth for ever; 10 Who fmote Egypt with their first-born: for his mercy

endureth for ever; 11 And brought out Ifrael from among them: for his

mercy endureth for ever; 12 With a mighty hand and stretched out arm : for his mercy endureth for ever.

13 Who divided the Red fea in two parts: for his mercy endureth for ever;

14 And made Ifrael to go through the midst of it: for his mercy endureth for ever. 15 But as for Pharaoh and his hoft, he overthrew them

in the Red fea: for his mercy endureth for ever. 16 Who led his people through the wilderness: for his

mercy endureth for ever. 17 Who fmote great kings: for his mercy endureth for

ever; 18 Yea, and flew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever. 23 Who 1-1-

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23 Who remembered us when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his

mercy endureth for ever. 25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

PSAL. 137. Super flumina.

DY the waters of Babylon we fat down and wept: when D we remembered thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a fong, and melody in our heaviness: Sing us one of the fongs of Sion.

4 How shall we sing the Lord's song: in a strange land? 5 If I forget thee, O Jerusalem: let my right hand for-

get her cunning. 6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it,

even to the ground. 8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee, as thou hast ferv-

o Bleffed shall he be that taketh thy children: and throweth them against the stones.

PSAL. 138. Confitebor tibi.

Will give thanks unto thee, O Lord, with my whole heart : even before the gods will I fing praise unto thee. 2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my foul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth;

5 Yea, they shall fing in the ways of the Lord: That great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the suriousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me: yea, thy mercy, O Lord, endureth for ever; depife not then the works of thine own hands.

MORNING PRAYER.

PSAL. 139. Domine, probasti. Lord, thou haft fearched me out, and known me: thou knowest my down-sitting, and mine up-rising;

thou understandest my thoughts long before. 2 Thou art about my path, and about my bed: and spiest

out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither

hall I go then from thy presence?
7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I fay, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mother's womb.

13'I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my foul knoweth right well.

14 My bones are not hid from thee: though I be made fecretly, and fashioned beneath in the earth;

15 Thine eyes did fee my substance, yet being imperfect: and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there

was none of them. 17 How dear are thy counsels unto me, O God: O how

great is the fum of them! 18 If I tell them, they are more in number than the fand:

when I wake up, I am present with thee. 19 Wilt thou not flay the wicked, O God: depart from

me, ye blood-thirsty men. 20 For they fpeak unrighteoufly against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right fore: even as though they were mine enemies.

23 Try me, O God, and feek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

PSAL. 40. Eripe me, Domine. DEliver me, O Lord, from the evil man: and preferve me from the wicked man;

2 Who imagine mischief in their hearts: and stir up strife

all the day long. They have tharpened their tongues like a ferpent:

adder's poison is under their lips. 4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a fnare for me, and spread a net abroad with cords: yea, and fet traps in my way.

6 I faid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battle.

8 Let not the ungodly have his defire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

o Let the mischief of their own lips fall upon the head of them: that compais me about. 10 Let hot burning coals fall upon them: let them be cast

into the fire, and into the pit, that they never rife up again. 11 A man full of words shall not prosper upon the earth:

evil shall hunt the wicked person to overthrow him. 12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy fight.

PSAL. 141. Domine, clamavi. ORD, I call upon thee, hafte thee unto me: and confider my voice, when I cry unto thee.

2 Let my prayer be fet forth in thy fight as the incense:

and let the lifting up of my hands be an evening facrifice. 3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

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4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness; lest I eat of such things as please

5 Let the righteous rather fmite me friendly: and re-

prove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that

they may hear my words; for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth. 9 But mine eyes look unto thee, O Lord God: in thee

is my trust; O cast not out my soul.

10 Keep me from the fnare that they have laid for me: and from the traps of the wicked doers.

is Let the ungodly fall into their own nets together: and let me ever cleape them.

EVENING PRAYER.

PSAL. 142. Voce mea ad Dominum.

Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed

him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked have they privily laid a fnare for me.

4 I looked also upon my right hand; and saw there was

no man that would know me.

5 I had no place to flee unto : and no man cared for my foul.

6 I cried unto thee, O Lord, and faid: Thou art my hope, and my portion in the land of the living.

7 Confider my complaint : for I am brought very low.

8 O deliver me from my perfecutors: for they are too strong for me.

9 Bring my foul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous refort unto my company.

PSAL. 143. Domine, exaudi.

TEAR my prayer, O Lord, and confider my defire: hearken unto me for thy truth and righteousness

2 And enter not into judgement with thy fervant: for in thy fight shall no man living be justified.

3 For the enemy hath perfecuted my foul, he hath fmitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me; and my heart

within me is defolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee: my foul gaspeth

unto thee as a thirsty land.

7 Hear me, O Lord, and that foon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in; for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee

unto thee to hide me.

10 Teach me to do the thing that pleafeth thee, for thou art my God: let thy loving spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's fake: and for thy righteousness sake bring my soul out of trouble;

12 And of thy goodness slay mine enemics: and destroy all them that vex my foul; for I am thy fervant.

MORNING PRAYER.

PSAL. 144. Benedictus Dominus. D Lessed be the Lord my strength: who teacheth my

D hands to war, and my fingers to fight; 2 My hope and my fortress; my castle and deliverer; my defender in whom I trust: who subdueth my people

that is under me.

3 Lord, what is man, that thou hast fuch respect unto him: or the fon of man, that thou fo regardeft him!

4 Man is like a thing of nought: his time paffeth away

like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out

thine arrows, and confume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand

is a right hand of wickedness.

9 I will fing a new fong unto thee, O God: and fing praises unto thee upon a ten-stringed lute. to Thou haft given victory unto kings: and haft delivered

David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our fons may grow up as the young plants: and that our daughters may be as the polished corners of the

temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity; and no complaining

in our streets.

15 Happy are the people that are in such a case: yea, bleffed are the people who have the Lord for their God.

PSAL. 145. Exaltabo te, Deus. Will magnify thee, O God, my King: and I will praise I thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise

thy Name for ever and ever. 3 Great is the Lord, and marvellous, worthy to be praifed:

there is no end of his greatness. 4 One generation shall praise thy works unto another:

and declare thy power. 5 As for me, I will be talking of thy worship: thy glo-

ry, thy praife, and wondrous works; 6 So that men shall speak of the might of thy marvel-

lous acts: and I will also tell of thy greatness. 7 The memorial of thine abundant kindness shall be

fhewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-fuffering, and of great goodness. 9 The Lord is loving unto every man: and his mercy is

over all his works. 10 All thy works praise thee, O Lord: and thy faints

give thanks unto thee. 11 They shew the glory of thy kingdom: and talk of

thy power; 12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlafting kingdom: and thy do-

minion endureth throughout all ages. 14 The Lord upholdeth all fuch as fall: and lifteth up

all those that are down. 15 The eyes of all wait upon thee, O Lord: and thou

givest them their meat in due season. 16 Thou openest thine hand: and fillest all things living with plenteouineis.

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17 The Lord is righteous in all his ways: and holy in all his works

18 The Lord is nigh unto all them that call upon him: yea, all fuch as call upon him faithfully.

19 He will fulfil the defire of them that fear him: he

also will hear their cry, and will help them. 20 The Lord preserveth all them that love him: but

feattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

PSAL. 146. Lauda, anima mea. PRaise the Lord, O my foul; while I live will I praise the Lord; year as long as I have

the Lord: yea, as long as I have any being, I will fing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn

again to his earth: and then all his thoughts perish. 4 Blelled is he that hath the God of Jacob for his help:

and whose hope is in the Lord his God; 5 Who made heaven and earth, the fea, and all that

therein is: who keepeth his promife for ever; 6 Who helpeth them to right that fuffer wrong: who

feedeth the hungry.

The Lord loofeth men out of prison: the Lord giveth ight to the blind.

8 The Lord helpeth them that are fallen: the Lord car-

eth for the righteous. 9 The Lord careth for the strangers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it uplide down.

10 The Lord thy God, O Sion, shall be king for evermore: and throughout all generations.

EVENING PRAYER.

PSAL. 147. Laudate Dominum.

Praise the Lord; for it is a good thing to sing praises unto our God: yea, a joyful and pleafant thing it is o be thankful.

2 The Lord doth build up Jerusalem: and gather togeher the out-casts of Israel.

3 He healeth those that are broken in heart: and giveth

nedicine to heal their fickness. 4 He telleth the number of the stars : and calleth them

ll by their names. 5 Great is our Lord, and great is his power: yea, and

is wisdom is infinite. o The Lord letteth up the meek : and bringeth the un-

odly down to the ground. 7 O fing unto the Lord with thankfgiving: fing praifes

pon the harp unto our God; 8 Who covereth the heaven with clouds, and prepareth in for the earth: and maketh the grass to grow upon the ountains, and herb for the use of men;

9 Who giveth fodder unto the cattle: and feedeth the

oung ravens that call upon him. 10 He hath no pleasure in the strength of an horse: nei-

er delighteth he in any man's legs. II But the Lord's delight is in them that fear him: and

at their trust in his mercy. 12 Praise the Lord, O Jerusalem: praise thy God, O on.

13 For he hath made fast the bars of thy gates: and hath essed thy children within thee.

14 He maketh peace in thy borders: and filleth thee th the flour of wheat.

15 He fendeth forth his commandment upon earth: and word runneth very swiftly.

16 He giveth fnow like wool: and scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He fendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Ifrael.

20 He hath not dealt fo with any nation: neither have the heathen knowlege of his laws.

PSAL. 148. Laudate Dominum.

Praise the Lord of heaven: praise him in the height. 2 Praise him, all ye angels of his: praise him, all his. host.

3 Praise him, fun and moon: praise him, all ye stars and

4 Praise him, all ye heavens: and ye waters, that are above the heavens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons, and all deeps; 8 Fire and hail, fnow and vapours: wind and ftorm, fulfilling his word;

9 Mountains and all hills: fruitful trees, and all cedars; 10 Beafts, and all cattle: worms and feathered fowls; 11 Kings of the earth and all people : princes and all judges of the world;

12 Young men and maidens, old men and children, praife the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people; all his faints shall praise him: even the children of Israel, even the people that ferveth him.

PSAL. 149. Cantate Domino. Sing unto the Lord a new fong: let the congregation of faints praise him.

2 Let Ifrael rejoice in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the faints be joyful with glory: let them rejoice in their beds.

6 Let the praises of God be in their mouth: and a twoedged fword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron; o That they may be avenged of them, as it is written:

Such honour have all his faints. PSAL. 150. Laudate Dominum. Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the found of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

Forms of PRAYER to be used at SEA.

The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.

These two following Prayers are to be also used in his Majesty's Navy every day.

Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the sleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord King GEORGE and his Kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through Jesus Christ our Lord. Amen.

The Collect.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord.

Amen.

Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son our Lord. Amen.

Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our Life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour thy Son, our Lord Jesus Christ. Amen.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; thou sittest in the throne judging right; and therefore we make our address to thy Divine Majesty in this our necessity; that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us: for thou givest not alway the battle to the strong, but canst save by many or by sew. Olet not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

Short Prayers for fingle Persons, that cannot meet to join in Prayer with others, by reason of the Fight or Storm.

General Prayers.

ORD, be merciful to us finners, and fave us for thy mercies fake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O fave us, that we may praise thee.

Special Prayers with respect to the Enemy.

HOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee. O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arife, help us, and deliver us for thy Name's fake.

THOU, O Lord, that stillest the raging of the sea; hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst fave thy disciples ready to perish in a Storm; hear us, and save us, we beseech thee.

Lord, have mercy upon us. Chrift, have mercy upon us. Lord, have mercy upon us. O Lord, hear us.

O Chrift, hear us. God the Father, God the Son, God the Holy Ghost, have

Our Father, which art in heaven, Hallowed be thy Name; thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

When there shall be imminent Danger, as many as can be spared from necessary service in the Ship, shall be called together, and make an humble confession of their sins to God: in which every one ought seriously to reflect upon those particular sins, of which his Conscience shall accuse him; saying as followeth:

A Lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartly forry for these our misdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is pass, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

I Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

A Lmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of fins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Thanksgiving

Thanksgiving after a Storm. PSAL. 66, Jubilate Deo.

O Be joyful in God, all ye lands: fing praises unto the honour of his Name, make his praise to be glorious. Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee : sing of thee, and

praise thy Name.

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O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men! He turned the fea into dry land: fo that they went

through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people: and fuch as will not believe, shall not be able to

exalt themselves.

O praise our God, ye people : and make the voice of

his praise to be heard;

Who holdeth our foul in life : and fuffereth not our feet to flip.

For thou, O God, hast proved us: thou also has tried

us, like as filver is tried.

Thou broughtest us into the fnare: and laidest trouble

upon our loins.

Thou fufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-facrifices, with the incense

of rams: I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my foul.

I called unto him with my mouth : and gave him praifes with my tongue.

If I incline unto wickedness with mine heart: the Lord

will not hear me.

But God hath heard me: and confidered the voice of my

prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, &c. As it was in the beginning, &c.

PSAL. 107. Confitemini Domino. .
Give thanks unto the Lord, for he is gracious: and

his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed:

and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and

And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

They went aftray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their foul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the hildren of men!

For he fatisfieth the empty foul : and filleth the hungry

oul with goodness;

Such as fit in darkness, and in the shadow of death: be-

ng fast bound in misery and iron.

Because they rebelled against the words of the Lord:

nd lightly regarded the counsel of the most Highest;
He also brought down their heart through heaviness:
ney fell down, and there was none to help them.

So when they cried unto the Lord in their trouble: he elivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he hath broken the gates of brass: and smitten the

bars of iron in funder.

Foolish men are plagued for their offence: and because of their wickedness.

Their foul abhorred all manner of meat: and they were

even hard at death's door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He fent his word, and healed them: and they were faved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would offer unto him the facrifice of thankfgiving: and tell out his works with gladness!

They that go down to the sea in ships: and occupy their

These men see the works of the Lord: and his wonders

For at his word the stormy wind ariseth: which lifteth

They are carried up to the heaven, and down again to the deep: their foul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their diffress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders!

Who turneth the floods into a wilderness: and drieth up the water-springs.

A fruitful land maketh he barren: for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

And there he fetteth the hungry: that they may build them a city to dwell in;

That they may fow their land, and plant vineyards: to yield them fruits of increase.

He bleffeth them, fo that they multiply exceedingly:

And again, when they are minished and brought low: through oppression, through any plague or trouble;

Though he fuffer them to be evil intreated through tyrants: and let them wander out of the way in the wilder-

Yet helpeth he the poor out of misery: and maketh him housholds like a flock of sheep.

The righteous will confider this, and rejoice: and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things: and they shall understand the loving-kindness of the Lord.

Glory be to the Father, &c. As it was in the beginning, &c.

O Most blessed and glorious Lord God, who art of insinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly N 2 present ourselves again before thy Divine Majesty, to offer a facrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer which we made before thee in our great distress; even when we gave all for lost, our ship, our goods, our lives; then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

¶ Or this: most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might fee how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and feas obey thy command; that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in faving us, when we were ready to perilh. And we befeech thee, make us as truly fensible now of thy mercy, as we were then of the danger; and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we befeech thee, this thy goodness to us; that we, whom thou hast faved, may serve thee in holiness and righteoutness, all the days of our life, through Jefus Christ our Lord and Saviour. Amen.

An Hymn of praise and Thanksgiving after a dangerous Tempest.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praifed; let the redeemed of the Lord fay fo: whom he hath delivered from the merciles rage of the sea.

The Lord is gracious and full of compassion: slow to

He hath not dealt with us according to our fins: neither rewarded us according to our injunities.

But as the heaven is high above the earth: fo great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's

The waters of the fea had well-nigh covered us: the proud waters had well-nigh gone over our foul;

The fea roared: and the stormy wind lifted up the waves

We were carried up as it were to heaven, and then down again into the deep: our foul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didft deliver us out of our diffress.

Blessed be thy Name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us. Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men!

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh falvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Bleffed be the Lord God: even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever: and let every one of us fay, Amen, Amen.

Glory be to the Father, &c. As it was in the beginning, &c.

THE grace of our Lord Jeius Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

After Victory or Deliverance from an enemy.

If the Lord had not been on our fide, now may we fay: if the Lord himself had not been on our fide, when men rose up against us;

They had fwallowed us up quick: when they were fo

wrathfully displeased at us;

Yea, the waters had drowned us, and the stream had gone over our foul: the deep waters of the proud had gone over our foul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty falvation for us. We gat not this by our own fword, neither was it our own arm that faved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us;

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath

done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: who hath

made heaven and earth.

Blessed be the Name of the Lord: from this time forth

Glory be to the Father, &c.
As it was in the beginning, &c.

After this Hymn may be fung the Te Deum.

I Then this Collect. Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And we befeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And we befeech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom, with thee, and the holy Spirit, as for all thy mercies, fo in particular for this Victory and Deliverance, be all glory and honour world without end. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

At the Burial of their Dead at Sea.

The Office in the Common Prayer Book may be used; only instead of these words (We therefore commit his body to the ground, earth to earth, &c.) say,

WE therefore commit his Body to the Deep, to be turned into corruption, looking for the refurrection of the Body, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

A FORM of PRAYER with THANKSGIVING, to be used Yearly upon the Fifth day of November; for the happy Deliverance of King James I. and the three Estates of England, from the most traiterous and bloody intended Massacre by Gunpowder: And also for the happy Arrival of His Majesty King William on this Day, for the Deliverance of our Church and Nation.

The Minister of every Parish shall give warning to his Parishioners publickly in the Church at Morning Prayer the Sunday before, for the due Observation of the said Day. And after Morning Prayer, or Preaching, upon the said Fifth day of November, shall read publickly, distinctly, and plainly, the Act of Parliament made in the Third Year of King James the First, for the observation of it.

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hty elf. ¶ The Service shall be the same with the usual office for Holy-days in all things; except where it is hereafter otherwise appointed. ¶ If this day shall happen to be Sunday, only the Collect proper

for that Sunday shall be added to this office in its place.

¶ Morning Prayer shall begin with these Sentences:

HE Lord is full of compassion, and mercy: long-suf-

He will not alway be chiding: neither keepeth he his

anger for ever. ver. 9.

He hath not dealt with us after our fins: nor rewarded

us according to our wickednesses. ver. 10.

¶ Instead of Venite exultemus, shall this Hymn following be used;
one Verse by the Priest, and another by the Clerk and People.

Give thanks unto the Lord, for he is gracious: and

Let them give thanks whom the Lord bath redeemed: and delivered from the hand of the enemy. ver. 2.

Many a time have they fought against me from my

youth up: may Ifrael now fay. Pfal. 129. 1.
Yea, many a time have they vexed me from my youth up: but

they have not prevailed against me. ver. 2.

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul. Psal. 35. 7.

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. Psal. 57. 7.

Great is our Lord, and great is his power: yea, and his wisdom is infinite. Pfal. 147.5.

The Lord setteth up the meek: and bringeth the ungodly down

Let thy hand be upon the man of thy right hand: and upon the fon of man, whom thou madest so strong for thine own self. Pfal. 80. 17.

And so will not we go back from thee: O let us live, and we

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Proper Psalms. 64, 124, 125. ¶ Proper Lessons. The First. 2 Sam. 22. Te Deum. The Second. Acts 23. Jubilate.

In the Suffrages after the Creed, these shall be inserted and used for the King.

Priest. O Lord, save the King;
People. Who putteth his trust in thee.
Priest. Send him help from thy holy place;

Priest. Let his enemies have no advantage against him; Propte. Let not the wicked approach to hurt him.

Instead of the first Collect at Morning Prayer shall these two be used.

A Lmighty God, who hast in all ages shewed thy power and mercy, in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal ruth, from the wicked Conspiracies, and malicious practices of all the enemies thereof: We yield thee our unseigned

thanks and praife, for the wonderful and mighty Deliverance of our gracious Sovereign King James the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of England, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the example of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us; but unto thy Name be ascribed all honour and glory, in all Churches of the saints, from generation to generation, through Jesus Christ our Lord. Amen.

Ccept also, most gracious God, of our unfeigned thanks, for filling our hearts again with joy and gladnels, after the time that thou hadft afflicted us, and putting a new fong into our mouths, by bringing his Majesty King William upon this Day, for the deliverance of our Church and Nation from Popish Tyranny and arbitrary power: We adore the wisdom and justice of thy Providence, which fo timely interposed in our extreme danger, and disappointed all the designs of our enemies. We befeech thee, give us fuch a lively and lafting fente of what thou didlt then, and halt fince that time done for us, that we may not grow fecure and careless in our obedience, by prefuming upon thy great and undeferved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou halt in a marvellous manner preferred to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, to flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the fake of our bleffed Lord and Saviour. Amen.

In the end of the Litany (which shall always this day be used) after the Collect (We humbly befeech thee, O Father, &c.)

shall this be said which followeth.

Lmighty God and heavenly Father, who of thy gracious Providence and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked Enterprize plotted and intended this day to have been executed against the King, and the whole State of England, for the fubverfion of the Government and Religion established among us; and didft likewife upon this da, wonderfully conduct thy fervant King William, and bring him fafely into England, to preferve us from the attempts of our enemies to bereave us of our Religion and Laws: We most humbly praise and magnify thy most glorious Name, for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not confumed: for our fins have cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou halt not dealt with us after our fins, nor rewarded us after our iniquities; nor given us over, as we deferved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preferved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin: And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayest still continue thy favour with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's fake Jefus Christ our only Mediator and advocate. Amen.

A Instead

Instead of the Prayer (In time of War and Tumults) shall be used this Prayer following.

Lord, who didft this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and fcatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgement and justice to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: But that our gracious Sovereign and his Realms being preserved in thy true Religion, and by thy merciful goodness protected in the same; we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. Amen.

In the Communion Service, instead of the Collect for the Day, Shall this which followeth be used.

E Ternal God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King and the three Estates of the Realm of England affembled in Parliament, from the Destruction this day intended against them. Make us, we befeech thee, truly thankful for this and for all other thy great mercies towards us; particularly for making this Day again memorable, by a fresh instance of thy loving-kindness towards us. We bless thee for giving His late Majesty King William a fafe Arrival here, and for making all Opposition fall before him, till he became our King and Governor. We befeech thee to protect and defend our Sovereign King GEORGE, and all the Royal Family, from all Treasons and Conspiracies; preserve him in thy Faith, Fear, and Love; prosper his reign with long happiness here on earth; and crown him with everlaiting glory hereafter, through Jesus Christ our only Saviour and Redeemer. Amen.

The Epiftle. Let every foul be subject unto the higher powers. Rom. 13. ver. 1. to ver. 8.

The Gospel. And it came to pass, when the time was come that he should be received up. S. Luke 9. ver. 51. to ver. 57.

After the Creed, if there be no Sermon, shall be read one of the fix Homilies against Rebellion.

¶ This Sentence is to be read at the Offertory.

Whatfoever ye would that men should do to you, do ye even fo to them; for this is the law and the prophets. S. Matth. 7. 12.

After the Prayer for the Church militant, this following

Prayer is to be used: God, whose Name is excellent in all the earth, and thy glory above the heavens; who on this day didst miraculously preserve our Church and state from the secret contrivance and hellish malice of Popish Conspirators: and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirity enemies: We blefs and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray, that the devout fense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience to our gracious Sovereign Lord King GEORGE; and a spirit of fervent zeal for our holy Religion, which thou hast so wonderfully rescued, and established a blessing to us and our posterity: And this we beg for Jesus Christ his fake. Amen.

A FORM of PRAYER with FASTING, to be used yearly upon the Thirtieth of January, being the day of the Martyrdom of the Blessed King Charles the First: to implore the mercy of God, that neither the Guilt of that facred and innocent Blood, nor those other Sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable Men, may at any time hereafter be visited upon us or our Posterity.

If this day shall happen to be Sunday, this Form of Prayer shall be used and the Fast kept the next day following. And upon the Lord's Day next before the day to be kept, at Morning Prayer, immediately after the Nicene Creed, Notice shall be given for the due Observation of the said day.

I The Service of the Day Shall be the same with the usual Office for Holy-days in all things; except where it is in this Office

otherwise appointed.

The Order for MORNING PRAYER.

If He that ministereth shall begin with one or more of these Sentences:

O the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he fet before us. Dan. 9. 9, 10.

Correct us, O Lord, but with judgement; not in thine anger: lest thou bring us to nothing. Fer. 10. 24.

Enter not into judgement with thy fervants, O Lord: for in thy fight shall no man living be justified. Pfal. 143. 2.

Instead of Venite exultemus, the Hymn following shall be faid or fung; one Verse by the Priest, another by the Clerk

Ighteous art thou, O Lord: and just are thy judge ments! Pfal. 119. 137.

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. 9.33. Nevertheless, our feet were almost gone: our treadings had well-nigh flipped. Pfal. 73. 2.

For why? we were grieved at the wicked: we did also see

the ungodly in fuch prosperity. ver. 3.

The people stood up, and the rulers took counsel together: against the Lord, and against his Anointed. Pfal. 2.2. They cast their heads together with one consent: and were

confederate against bim. Pfal. 83. 5.
He heard the blasphemy of the multitude, and fear was on every fide: while they conspired together against him, to take away his life. Pfal. 31. 15.

They spake against bim with false tongues, and compassed bim about with words of batred : and fought against bim without a

cau/e. Pial. 109. 2. Yea, his own familiar friends, whom he trusted: they that eat of his bread, laid great wait for him. Pfal. 41.9.

They rewarded bim evil for good: to the great discomfort of bis foul. Pial. 35. 12.

They took their counsel together, faying, God hath for faken him: persecute him, and take him, for there is none to deliver him. Pfal. 71.9.

The breath of our nostrils, the Anointed of the Lord, was taken in their pits: of whom we said, Under his shadow we shall be safe. Lam. 4. 20.

The adversary and the enemy entered into the gates of Jerusalem: saying, When shall he die, and his name perith? ver. 12. Pfal. 41. 5.

Let the sentence of guiltiness proceed against him: and now that be lieth, let him rise up no more. ver. 8.

False witnesses also did rise up against him: they laid to his charge things that he knew not. Pfal. 35. 11.

For the fins of the People, and the iniquities of the Priests: the shed the blood of the just in the midst of Ferusalem. Lam. 4. 13.

O my foul, come not thou into their fecret; unto their affembly, mine honour, be not thou united: for in their anger they flew a man; Gen. 49. 6.

Even the man of thy right band: the Son of man, whom thou

hadst made so strong for thine own self. Psal. 80. 17.
In the sight of the unwise he seemed to die: and his departure was taken for mifery. Wifd. 3. 2.

They fools counted his life madness, and his end to be without

bonour: but be is in peace. Wild. 5.4. & 3.3.

For though he was punished in the fight of men: yet was his hope full of immortality. Wifd. 3.4.

How is be numbered with the children of God: and his lot is

among the faints! Wifd. 5.5.

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But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. Pfal. 94. 1. & 51. 18.

Be merciful, O Lord, unto thy People, whom thou hast redeemed: and lay not innocent blood to our charge. Deut. 21.8.

O shut not up our souls with sinners: nor our lives with

the blood-thirfty. Pfal. 26. 9. Deliver us from blood-guiltiness, O God, thou that art the God of our salvation: and our tongues shall sing of thy righte-

ousness. Pfal. 51. 14. For thou art the God that hast no pleasure in wicked-

nels: neither shall any evil dwell with thee. Pfal. 5.4. Thou wilt destroy them that speak leasing: the Lord abbors

both the blood-thirsty, and deceitful man. ver. 6.

O how fuddenly do they confume : perith, and come to

a fearful end! Pjal. 73. 18.

Yea, even like as a dream, when one awaketh: fo didst thou make their image to vanish out of the city. ver. 19.

Great and marvellous are thy works, O Lord God Almighty: just and true are thy ways, O King of faints! Rev. 15. 3.

Righteous art thou, O Lord: and just are thy judgements!

Pfal. 119. 137.

Glory be to the Father, &c. As it was in the beginning, &c. Amen.

¶ Proper Psalms. 9, 10, 11.

Proper 5 The First. 2 Sam. 1. Lessons. 1 The Second. S. Matth. 27.

Instead of the first Collect at Morning Prayer, shall these two,

which next follow, be used.

Most mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our racious Sovereign King Charles the First, (to be as this day) aken away by the hands of cruel and bloody men: We hy finful creatures here affembled before thee, do, in the behalf of all the people of this land, humbly confeis, that hey were the crying fins of this Nation, which brought lown this heavy judgement upon us. But, Ogracious God, then thou makest inquisition for blood, lay not the guilt f this innocent blood, (the shedding whereof nothing but he blood of thy Son can expiate;) lay it not to the charge f the people of this land; nor let it ever be required of s, or our posterity. Be merciful, O Lord, be merciful nto thy people, whom thou hast redeemed; and be not ngry with us for ever: But pardon us for thy mercies ike, through the merits of thy Son Jesus Christ our Lord. Imen.

Lessed Lord, in whose sight the death of thy Saints is precious; We magnify thy Name for thine abundant race bestowed upon our martyred Sovereign; by which was enabled fo cheerfully to follow the steps of his effed Master and Saviour, in a constant meek suffering all barbarous indignities, and at last resisting unto blood; d even then, according to the same pattern, praying for murderers. Let his memory, O Lord, be ever bleffed

among us; that we may follow the example of his courrage and constancy, his meekness and patience, and great charity. And grant that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our fins: and all for Jesus Christ his take, our only Mediator and Advocate. Amen.

In the end of the Litany (which shall always on this day be used) immediately after the Collect [We humbly beseech thee, O Father, &c.] the three Collects next following are to be read.

Lord, we befeech thee mercifully hear our prayers, and spare all those who confess their fins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved, and wearied with the burden of our fins. Thy property is always to have mercy; to thee only it appertaineth to forgive fins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy fervants, who are vile earth and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

TURN thou us, O good Lord, and fo shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of Compassion, Long-suffering, and of great Pity. Thou sparest when we deferve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleffed Son Jefus Chrift our Lord. Amen.

In the Communion Service, after the Prayer for the King. [Almighty God, whose Kingdom is everlasting, &c.] in-Itead of the Collect for the Day, shall these two be used.

O most mighty God, &c. \ As in the Morning Prayers. Bleffed Lord, &c.

The Epistle. IS.PET. 2. 13.

Ubmit yourselves to every ordinance of man for the Lord's fake: whether it be to the King, as fupreme; or unto governors, as unto them that are fent by him for the punishment of evil-doers, and for the praise of them that do well. For to is the will of God, that with welldoing ye may put to filence the ignorance of foolish men: as free, and not using your liberty for a cloke of mali-ciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, fuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and fuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us,, leaving us an example, that ye should follow his steps; who did no fin, neither was guile found in his mouth.

The Gofpel. S. MATTH. 21.33 HERE was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he fent his fervants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his fervants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first: and they did unto them likewise. But last of all he fent unto them his son, saying, They will reverence my fon. But when the husbandmen faw the fon, they faid among themselves, This is the hear, come, let us kill him, and let us feize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

If After the Nicene Creed, shall be read, instead of the Sermon for that Day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority; or the Minister who officiates, shall preach a Sermon of his own composing upon the same argument.

Whatfoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S. Matth. 7. 12.

After the Prayer (For the whole State of Christ's Church, &c.) these two Collects following shall be used.

Lord our heavenly Father, who didst not punish us as our fins have deferved, but haft in the midst of judgement remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst fuffer thine Anointed, blessed King Charles the First (as on this Day) to fall into the hands of violent and blood-thirfty men, and barbaroufly to be murdered by them; yet thou didft not leave us for ever as sheep without a shepherd; but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King Charies the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back, in thy good appointed time, to fit upon the throne of his Father; and together with the Royal family didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies we render to thee our most humble and unfeigned thanks; befeeching thee ftill to continue thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King GEORGE, a long and a happy Reign over us: So we that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jefus Chrift our Lord and Saviour. Amen.

A ND grant, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Order for EVENING PRAYER.

I The Hymn appointed to be used at Morning Prayer, instead of Venite exultemus, shall here also be used before the Proper Psalms.

Righteous art thou, O Lord, &c.

¶ Proper Psalms. 79, 94, 85. ¶ Proper Lessons.

The First. Jer. 12. or Dan. 9. to ver. 22.
The Second. Hebr. 11. ver. 32. and 12. to ver. 7.

Instead of the first Collect at Evening Prayer, shall these two which next follow be used.

Almighty Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righte. ous in all thy ways, and holy in all thy works: We thy finful people do here fall down before thee, confessing that thy judgements were right, in permitting cruel men, fons of Belial (as on this day) to imbrue their hands in the blood of thine Anointed; We having drawn down the same upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble our. felves before thee, befeeching thee to deliver this nation from blood guiltiness, (that of this day especially), and to turn from us and our posterity all those judgements which we by our fins have worthily deserved: Grant this, for the all-sufficient merits of thy Son our Saviour Jesus Christ. Amen.

D Lessed God, just and powerful, who didst permit thy D dear Servant our dread Sovereign King Charles the First, to be (as upon this day) given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them: Though we cannot reflect upon fo foul an act but with horror and aftonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased even at the hour of death, to endue with an eminent meafure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didft fuffer them to proceed to fuch an height of violence, as to kill him, and to take possession of his Throne; yet didst thou in great mercy preferve his fon, whose right it was; and at length by a wonderful providence bring him back, and fet him thereon; to restore thy true Religion, and to settle peace amongst us: For these thy great mercies we glorify thy Name, through Jesus Christ our blessed Saviour. Amen.

Immediately after the Collect (Lighten our Darkness, &c.)

[ball these three next following be used.

O Lord, we befeech thee, &c.
O most mighty God, &c.
Turn thou us, O good Lord, &c.

As before at Morning Prayer.

Immediately before the Prayer of S. Chrysostom, shall this Collect, which next followeth, be used:

Lmighty and everlasting God, whose righteousness is A like the strong mountains, and thy judgements like the great deep; and who by that barbarous murder (as on this day) committed upon the Sacred Person of thine Anointed, hast taught us, that neither the greatest of Kings, nor the best of men are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom And grant that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as finful dust and ashes: but that, according to the example of this thy blessed Martyr, we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and felf-denial, charity and constant perseverance unto the end; and all this for thy Son our Lord Jesus Christ his fake: To whom with thee and the Holy Ghost, be all honour and glory world without end. Amen. A Form

- A FORM of PRAYER with THANKSGIVING to Almighty God, for having put an end to the great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many Years interruption: which unspeakable mercies were wonderfully compleated upon the Twenty-ninth of May, in the Year 1660. And in Memory thereof that Day in every Year is by Act of Parliament appointed to be for ever kept holy.
- The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the Obfervation of the Twenty-ninth Day of May yearly, as a day of Publick Thanksgiving, is to be read Publickly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's Day next before every fuch Twenty-ninth of May, and notice shall be given for the due Observation of the said Day.

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- The Service shall be the same with the usual Office for Holydays; except where it is in this Office otherwise appointed.
- If this Day shall bappen to be Ascension-day, or Whitfunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places: If it be Monday, or Tuesday in Whitsun-week, or Trinity-funday, the proper Pfalms appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before; and in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall bappen to fall upon this folemn Day of Thanksgiving, the following Hymn, appointed instead of Venite exultemus, shall be constantly used.

¶ Morning Prayer shall begin with these Sentences. O the Lord our God belong mercies and forgiveneffes, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he let before us. Dan. 9. 9, 10.

It is of the Lord's mercies that we were not confumed: because his compassions fail not. Lam. 3. 22:

Instead of Venite exultemus, shall be faid or fung this Hymn following; one Verse by the Priest, and another by the Clerk and People.

Y fong shall be alway of the loving-kindness of the VI Lord: with my mouth will I ever be shewing forth is truth from one generation to another. Pfal. 89. 1.

The merciful and gracious Lord bath so done his marvellous corks: that they ought to be had in remembrance. Pfal. 111.4. Who can express the noble acts of the Lord: or shew

orth all his praise? Pjal. 106.2. The works of the Lord are great: fought out of all them that

ave pleasure therein. Psal. 111.2.

The Lord fetteth up the meek : and bringeth the unodly down to the ground. Pjal. 147.6.

The Lord executeth righteousness and judgement: for all them

at are oppressed with wrong. Pfal. 103.6. For he will not always be chiding: neither keepeth he

s anger for ever. ver. 9. He bath not dealt with us after our fins: nor rewarded us

cording to our wickedness. ver. 10.

For look how high the heaven is in comparison of the rth: 10 great is his mercy toward them that fear him.

Yea, like as a father pitieth his own children: even so is the rd merciful unto them that fear him. ver. 13.

Thou, O God, hast proved us: thou also hast tried us,

en as silver is tried. Pfal. 66. 9.

Thou sufferedst men to ride over our heads, we went through e and water: but thou bast brought us out into a wealthy ce. ver. 11.

Oh, how great troubles and adversities hast thou shewed ! and yet didst thou turn and refresh us : yea, and bughtest us from the deep of the earth again. Pjal. 71. 18. Thou didst remember us in our low estate, and redeem us from enemies: for thy mercy endureth for ever. Pfal. 136. 23, 24.

Lord, thou art become gracious unto thy land: thou half turned away the captivity of Jacob. Pfal. 85. 1.

God bath shewed us his goodness plentcously: and God bath

let us see our desire upon our enemies. Plal. 59. 10.

They are brought down and fallen : but we are rifen and stand upright. Pfal. 20.8.

There are they fallen, all that work wickedness: they are cast

down, and shall not be able to stand. Pfal. 36. 12.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. Pfal. 115. 12.

He shall bless them that fear the Lord: both small and great.

O that men would therefore praise the Lord for his goodnels: and declare the wonders that he doeth for the children of men! Pfal. 107. 21.

That they would offer unto him the facrifice of thanksgiving: and tell out his works with gladness. ver. 22.

And not hide them from the children of the generations to come: but shew the honour of the Lord, his mighty

and wonderful works that he hath done. Pfal. 78.4. That our posterity may also know them, and the children that are yet unborn: and not be as their forefathers, a faithless and stubborn generation. ver. 6, 9.

Give thanks, O Ifrael, unto God the Lord, in the congregations: from the ground of the heart. Pfal. 68.26.

Praised be the Lord daily : even the God who belpeth us, and poureth bis benefits upon us. ver. 19.

O let the wickedness of the wicked come to an end:

but establish thou the righteous. Pfal. 7.9.

Let all those that seek thee, be joyful and glad in thee: and let all fuch as love thy falvation, fay alway, The Lord be praised. Pial. 40. 19.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end: Amen.

¶ Proper Psalms. 124, 126, 129, 118.

¶ Proper Lessons.

The First. 2 Sam. 19. ver. 9. or Numb. 16.

Te Deum.

The Second. The Epistle of S. Jude.

Jubilate Deo.

The Suffrages next after the Creed shall stand thus

Priest. O Lord, thew thy mercy upon us; Answer. And grant us thy falvation.

Priest. O Lord, fave the King;

Answer. Who putteth his trust in thee. Priest. Send him help from thy holy place;

Answer. And evermore mightily defend bim. Priest. Let his enemies have no advantage against him;

Answer. Let not the wicked approach to burt him. Priest. Endue thy Ministers with righteousness;

Answer. And make thy chosen people joyful.

Priest. Give peace in our time, O Lord; Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower; Answer. From the face of our enemies.

Priest. O Lord, hear our Prayer; Answer. And let our cry come unto thee.

¶ Instead

Instead of the first Collect at Morning Prayer, Shall these two which follow be used.

Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for the wonderful deliverance of these Kingdoms from The Great Rebellion, and all the Miseries and Oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them: beseeching thee still to continue such thy mercies towards us; that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

Lord God of our falvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confufions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord King Charles the Second, (notwithstanding all the power and malice of his enemies;) and by placing him on the Throne of these Kingdoms didft restore also unto us the publick and free profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us; and to offer unto thee our facrifice of praise for the same; humbly befeeching thee to accept this our unfeigned, though unworthy oblation of ourselves: vowing all holy obedience in thought, word, and work, unto thy Divine Majesty; and promifing all loyal and dutiful Allegiance to thine Anointed Servant now fet over us, and to his Heirs after him: whom we befeech thee to bless with all increase of grace, honour, and happiness in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his fake, our only Lord and Saviour. Amen.

In the end of the Litany (which shall always this day be used)
after the Collect (We humbly beseech thee, O Father,

&c.) Shall this be faid which next followeth: A Lmighty God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the malicious Conspiracies and wicked Practices of all their enemies: We yield unto thee our unfeigned thanks and praise, as for thy many other great and publick mercies, fo especially for that signal and wonderful Deliverance by thy wife and good providence (as upon this day) compleated and vouchfafed to our then most gracious Sovereign King Charles the Second, and all the Royal Family; And in them to this whole Church and State, and all Orders and Degrees of men in both, from the unnatural Rebellion, Usurpation, and Tyranny of ungodly and cruel men, and from the fad confusions and ruin thereupon enfuing. From all thefe, O gracious and merciful Lord God, not our merit, but thy mercy; not our forelight, but thy providence; not our own arm, but thy right hand and thine arm did rescue and deliver us. And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour, and Glory, and Praise, with most humble and hearty Thanks in all Churches of the Saints: Even fo, bleffed be the Lord our God, who alone doeth wondrous things; and bleffed be the Name of his Majesty for ever, through Jesus Christ our Lord and only Saviour. Amen.

In the Communion Service, immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the King, and the Collect of the Day.

O Almighty God, &c. O Lord God of our falvation, &c. As before at Morning Prayer.

Dearly beloved, I befeech you as strangers, and pilgrims, abstain from slessly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorny God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of soolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

AND they fent out unto him their disciples, with the Herodians, saying, Master, we know that thou are true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's: and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

In the Offertory shall this sentence be read.

Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. Muttb. 7.21.

After the Prayer (For the whole State of Christ's Church, &c.) this Collect following shall be used.

Lmighty God and heavenly Father, who of thine in-A finite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked defigns of those traiterous, heady, and high-minded men, who under the pretence of Religion, and thy most holy Name, had contrived, and wellnigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchsafed to us; so do we most humbly befeech thee to continue thy grace and favour towards us, that no fuch difmal calamity may ever again fall upon us Infatuate and defeat all the fecret counfels of deceitful and wicked men against us. Abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgement and justice, to cut off all fuch workers of iniquity as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treasons and Conspiracies. Be unto Himan helmet of Salvation, and a strong tower of Defence against the face of all his enemies. Clothe them with shame and confusion; but upon himself and his posterity let the Crown for ever flourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jefus Christ our only Saviour and Redeemer; to whom with thee, O Father, and the Holy Ghoft, be glory in the Church throughout all ages, world without end Amen.

A Form of PRAYER with THANKSGIVING to Almighty God; to be used in all Churches and Chapels within this Realm, every Year, upon the Twenty-fifth day of Oslober: being the Day on which His Majesty began his happy Reign.

The Service shall be the same with the usual Office for Holydays in all things; except where it is in this Office otherwise appointed.

If this Day shall bappen to be Sunday, this whole Office shall be used as it followeth entirely.

Morning Prayer shall begin with these Sentences.

Texhort that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 Tim. 2. 1,2,3.

If we fay that we have no fin, we deceive ourselves, and the truth is not in us: But if we confess our fins, he is faithful and just to forgive us our fins, and to cleanse us from

all unrighteousness. 1 S. John 1.8,9.

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Instead of Venite exultemus, the Hymn following shall be faid or sung: one Verse by the Priest, and another by the Clerk and People.

O Lord our Governor: how excellent is thy Name in all the world! Pfal. 8. 1.

Lord, what is man, that thou hast such respect unto him: or

the Son of man, that thou so regardest him! Pfal. 144. 3.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

Psal. 111. 4.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Psal. 107.21.

Behold, O God, our Defender: and look upon the face

of thine Anointed. Pfal. 84. 9.

O bold thou up his goings in thy paths: that his footsteps slip not. Pfal. 17.5.

Grant the King a long life: and make him glad with the loy of thy countenance. Plat. 61. 6. and 21. 6.

loy of thy countenance. Pfal. 61. 6. and 21. 6.

Let bim dwell before thee for ever: O prepare thy loving mercy

In his time let the righteous flourish: and let peace be in all our borders. Pfal. 72. 7. and 147. 14.

As for his enemies, clothe them with shame: but upon himself et his crown flourish. Psal. 132. 19.

Bleffed be the Lord God, even the God of Ifrael: which

only doeth wondrous things. Pfal. 72. 18.

And blessed be the Name of bis Majesty for ever: and all the

arth shall be filled with his Majesty. Amen, Amen. ver. 19. Glory he to the Father, &c.
As it was in the beginning, &c.

¶ Proper Pfalms. 20, 21, 101.

I Proper Lessons.

The First. Josh. 1. to the end of the ninth Verse. Te Deum.

The Second. Rom. 13.

Jubilate Deo.

The Suffrages next after the Creed shall stand thus:

Priest. O Lord, shew thy mercy upon us;

Answ. And grant us thy falvation. Priest. O Lord, fave the King;

Answ. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

Answ. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him; Answ. Let not the wicked approach to burt him.

Priest. Endue thy Ministers with righteousness; Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people;

Answ. And bless thine inheritance.
Priest. Give peace in our time, O Lord;

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower;

Answ. From the face of our enemies. Priest. O Lord, hear our prayer; Answ. And let our cry come unto thee.

Instead of the first Collect at Morning Prayer shall be used this following Collect of Thanksgiving for His Majesty's Accession to the Throne.

A Lmighty God, who rulest over all the kingdoms of the World, and disposest of them according to thy good pleafure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lord King GEORGE upon the Throne of these Realms. Let thy wildom be his guide, and let thine arm strengthen him; let justice, truth and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in his days; direct all his counsels and endeavours to thy glory and the welfare of his people; and give us grace to obey him cheerfully and willingly for conscience take; that neither our finful passions, nor our private interests, may disappoint his cares for the publick good; let him always possess the hearts of his people, that they may never be wanting in honour to his person, and dutiful submission to his authority; let his Reign be long and prosperous, and crown him with immortality in the life to come, through Jesus Christ our Lord. Amen.

In the end of the Litany (which shall always be used upon this Day) after the Collect (We humbly believe thee, O Father, &c.) shall the following Prayer (for the King and Royal Family) be used.

O Lord our God, who upholdest and governest all things in heaven and earth, receive our humble prayers, with our hearty thanksgivings for our Sovereign Lord GEORGE, as on this day, set over us by thy grace and providence to be our King; and so together with him bless our gracious Queen Charlotte, her Royal Highness the Princess Dowager of Wales, and all the Royal Family; that they all ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit liveth and reigneth ever one God, world without end. Amen.

Then shall follow this Collect, for God's protection of the King against all his Enemies.

OST gracious God, who hast set thy servant GEORGE our King upon the throne of his Ancestors, we most humbly beseech thee to protect him on the same from all the dangers to which he may be exposed; Hide him from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprizes of all his enemies; that no secret conspiracies, nor open violences, may disquiet his Reign; but that being safely kept under the shadow of thy wing, and supported by thy power, he may triumph over all opposition; that so the world may acknowledge thee to be his defender and mighty deliverer in all difficulties and adversities, through Jesus Christ our Lord. Amen.

Then the Prayer for the High Court of Parliament (if sitting.)

In the Communion Service, immediately before the reading of the Épistle, instead of the Collect for the King, and that of the Day, shall be used this Prayer for the King, as supreme Governor of this Church.

Lessed Lord, who hast called Christian Princes to the D defence of thy faith, and hast made it their duty to promote the fpiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy servant our most gracious King over this Church and Nation: Give him, we befeech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee his God prosper in his hands; Let his eyes behold the success of his designs for the service of thy true Religion established amongst us; and make him a blessed instrument of protecting and advancing thy Truth, wherever it is perfecuted and oppressed; Let Hypocrify and Profaneness, Superstition and Idolatry fly before his face; Let not Herefies and false Doctrines disturb the peace of the Church, nor Schisins and causeless Divisions weaken it; But grant us to be of one heart, and one mind in ferving thee our God, and obeying him according to thy will: And that these bleffings may be continued to after ages, let there never be one wanting in his House to succeed him in the government of these Kingdoms; that our posterity may see his children's children, and peace upon lirael. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. Amen.

Early beloved, I befeech you as strangers and pilgrims, abstain from slessly lusts, which was against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit your selves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of soolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

A ND they fent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived

their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

After the Nicene Creed shall follow the Sermon.

In the Offertory shall this Sentence be read.

L T your light fo shine before men, that they may see your good works, and glorify your Father which is in heaven. S. Matth. 5. 16.

After the Prayer [For the whole state of Christ's Church, &c.] these Collects following shall be used.

God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and what soever else may hinder us from godly Union and Concord: That as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all; so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity; and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

GRANT, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

GRANT, we befeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

A Lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

GEORGE R.

OUR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the Twenty-fifth of October, be forthwith printed and published, and annexed to the Book of Common Prayer and Liturgy of the Church of England, to be used yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls, within both Our Universities, and of our Colleges of Eaton and Winchester, and in all Parish-Churches and Chapels within that part of our Kingdom of Great Britain called England, the Dominion of Wales, and Town of Berwick upon Tweed.

Given at our Court at St. James's the seventh day of October, 1761; in the first Year of our Reign.

By His Majesty's Command,

ARTICLES agreed upon by the ARCHBISHOPS and BISHOPS of both Provinces; and the whole Clergy, in the Convocation holden at LONDON in the Year 1562; for avoiding of Diversities of Opinions, and for the establishing of Consent touching True Religion.

I. Of Faith in the Holy Trinity.

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THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word, or Son of God, which was made very Man.

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead,

and buried, to reconcile his Father to us, and to be a facrifice, not only for original guilt, but also for actual sins of men.

III. Of the going down of Christ into Hell.

A S Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

IV. Of the Refurrection of Christ.

CHRIST did truly rife again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

V. Of the Holy Ghost.

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

VI. Of the sufficiency of the boly Scriptures for Salvation..

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

¶ Of the Names and Number of the Canonical BOOKS.

GENESIS,
Exodus,
Leviticus,
Numeri,
Deuteronomium,
Johna,
Judges,
Ruth,
The 1 Book of Samuel,
The 2 Book of Kings,

The 1 Book of Chronicles,
The 2 Book of Chronicles,
The 1 Book of Esdras,
The 2 Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica or Songs of Solomon,
4 Prophets the Greater,
12 Prophets the Less.

The 2 Book of Kings, 12 Prophets the Lefs.

And the other Books (as Hierome faith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The 3 Book of Esdras,
The 4 Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Hester,
The Book of Wisdom,
Jesus the Son of Sirach,

Baruch the Prophet,
The Song of the three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The 1 Book of Maccabees,
The 2 Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

THE Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign, that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any common wealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. Of the Three Creeds.

THE Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. Of Original or Birth-Sin.

Riginal Sin standeth not in the following of Adam (as the Pelagians do vainly talk;) but it is the fault and corruption of the nature of every man that naturally is ingendered of the offspring of Adam, whereby man is very far gone from original Righteoutness, and is of his own Nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deferveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the slesh, called in Greek, Φεόνημα σαςκός, which some do expound the wisdom, fome fenfuality, fome the affection, fome the defire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and luft hath of itself the nature of fin.

X. Of Free-Will.

THE condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will, and working with us, whon we have that good will.

XI. Of the Justification of Man.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by Faith; and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholsome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of Good Works.

A Lbeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our fins, and endure the severity of God's judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch, that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

XIII. Of Works before Justification.

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the Schoolauthors fay) deferve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of fin.

XIV. Of Works of Supererogation.

Oluntary Works besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his fake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. Of Christ alone without Sin.

HRIST in the truth of our nature, was made like unto us in all things, fin only except; from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who by facrifice of himself once made, should take away the fins of the world: and fin, as Saint John faith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we fay we have no fin, we deceive ourselves, and the truth is not in us.

XVI. Of Sin after Baptism.

NOT every deadly fin willingly committed after Baptism, is fin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to fuch as fall into fin after baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into fin; and by the grace of God we may arise again, and amend our lives: and therefore they are to be condemned, which fay, they can no more fin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. Of Predestination and Election.

Predestination to Life, is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath conftantly decreed by his counfel, fecret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting falvation, as vessels made to honour. Wherefore, they which be endued with fo ex-cellent a benefit of God, be called according to God's purpose by his spirit working in due season: they through Grace obey the calling: they be justified freely: they be made fons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy,

they attain to everlatting felicity. As the godly confideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly perfons, and fuch as feel in themfelves the working of the Spirit of Christ, mortifying the Works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God; fo, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the fentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchleffness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wife, as they be generally fet forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expresty declared unto us in the Word of

God.

XVIII. Of obtaining eternal Salvation only by the Name of Christ.

THEY also are to be had accurred, that presume to fav. That every Man shall be faved by the law or feet which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth fet out unto us only the Name of Jesus Christ, whereby men must be saved.

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XIX. Of the Church.

THE visible Church of Christ is a congregation of faith. ful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered, accord. ing to Christ's ordinance, in all those things that of neces. fity are requisite to the same.

As the Church of Hierufalem, Alexandria, and Antioch, have erred; fo also the Church of Rome hath erred; not only in their living and manner of Ceremonies, but also in

matters of Faith.

XX. Of the Authority of the Church.

HE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to an other. Wherefore, although the Church be a witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same; so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. Of the Authority of general Councils.

Eneral Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forafmuch as they be an Affembly of Men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to falvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. Of Purgatory.

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of ministering in the Congregation.

T is not lawful for any man to take upon him the office 1 of publick preaching, or ministering the Sacraments in the congregation, before he be lawfully called, and fent to execute the fame. And those we ought to judge lawfully called and fent, which be chosen and called to this work by Men who have publick authority given unto them in the congregation, to call and fend Ministers into the Lord's vineyard.

XXIV. Of Beaking in the Congregation in fuch a Tongue at the people understandeth.

T is a thing plainly repugnant to the Word of God, and I the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people.

XXV. Of the Sacraments.

S Acraments ordained of Christ, be not only badges or tokens of Christian men's profession; but rather, they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strength en and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of

the Lord.

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Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gofpel, being fuch as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible fign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in fuch only as worthily receive the same, they have a wholfome effect or operation: but they that receive them unworthily, purchase to themselves damna-

tion, as Saint Paul faith.

XXVI. Of the Unworthiness of the Ministers, which binders not the effect of the Sacraments.

Lthough in the vifible Church the evil be ever mingled A with the good, and sometimes the evil have chief auhority in the Ministration of the Word and Sacraments; et forasmuch as they do not the same in their own Name, out in Christ's, and do minister by his commission and auhority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neiher is the effect of Christ's ordinance taken away by their vickedness, nor the grace of God's gifts diminished from uch, as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that hey be accused by those that have knowledge of their ffences; and finally, being found guilty, by just judge.

nent be deposed.

XXVII. Of Baptism.

Aptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from thers that be not christened; but it is also a fign of Reeneration, or New Birth, whereby, as by an instrument, ney that receive Baptism rightly, are grafted into the thurch; the promifes of the forgiveness of sin, and of our doption to be the fons of God by the Holy Ghost, are visibly gned and fealed; Faith is confirmed, and Grace increased y virtue of prayer unto God. The Baptism of young Chilren is in any wife to be retained in the Church, as most greeable with the institution of Christ.

XXVIII. Of the Lord's Supper...

THE Supper of the Lord is not only a fign of the love that Christians ought to have among themselves one another; but rather is a Sacrament of our Redemption Christ's death: infomuch that to such as rightly, wormly, and with faith receive the same, the Bread which e break is a partaking of the Body of Christ, and likewise he Cup of bleffing is a partaking of the Blood of Christ.

Transubstantiation, (or the change of the substance of read and Wine) in the Supper of the Lord, cannot be roved by holy Writ; but is repugnant to the plain words f Scripture, overthroweth the nature of a Sacrament, and

lath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the upper, only after an heavenly and spiritual manner. And he mean whereby the Body of Christ is received and eaten the Supper, is faith.

The Sacrament of the Lord's Supper was not by Christ's rdinance referved, carried about, lifted up, or worthipXXIX. Of the Wicked, which do not eat the Body of Cirift in the use of the Lord's Supper.

THE Wicked, and fuch as be void of a lively faith, although they do carnally and visibly press with their teeth, (as Saint Augustine saith,) the Sacrament of the Body and Blood of Christ; yet in no wife are they partakers of Christ; but rather, to their condemnation, do eat and drink the fign or facrament of fo great a thing.

XXX. Of both Kinds.

HE Cup of the Lord is not to be denied to the laypeople: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be miniftered to all Christian men alike.

XXXI. Of the one Oblation of Christ finished upon the Cross. THE Offering of Christ once made, is that perfect redemption, propitiation, and fatisfaction for all the fins of the whole world, both original and actual; and there is none other latisfaction for fin, but that alone. Wherefore the facrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. Of the Marriage of Priests.

Ishops, Priests, and Deacons are not commanded by Od's Law, either to vow the estate of single life, or to abitain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own difcretion, as they shall judge the same to serve better to godlineis.

XXXIII. Of excommunicate persons, bow they are to be avoided. THAT person, which by open denunciation of the 1 Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. Of the Traditions of the Church.

T is not necessary, that Traditions and Ceremonies be I in all places one, or utterly like; for at all times they have been diverse, and may be changed, according to the divertities of countries, times, and men's manners, fo that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonics or rites of the Church, ordained only by man's authority, fo that all

things be done to edifying.

XXXV. Of the Hamilies.

THE fecond Book of Homilies, the feveral titles whereof we have joined under this Article, doth contain a godly and wholfome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were fet forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and diffinctly, that they may be understanded of the people.

¶ Of the Names of the Homilies...

OF the right Use of the Church.

Against peril of Idolatry.

3 Of repairing and keeping clean of Churches.

4 Of good Works; first of Fasting. Against Gluttony and Drunkenness.

6 Against Excess of Apparel.

Of Prayer.

8 Of the Place and Time of Prayer.

9 That Common Prayer and Sucraments ought to be ministered in a known Tongue.

10 Of the Reverend estimation of God's Word.

11 Of Alms-doing.

12 Of the Nativity of Christ. 13 Of the Passion of Christ. 14 Of the Refurrection of Christ.

15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.

16 Of the Gifts of the Holy Ghost.

17 For the Rogation-days. 18 Of the state of Matrimony.

19 Of Repentance. 20 Against Idleness.

21 Against Rebellion.

XXXVI. Of Consecration of Bishops and Ministers.

THE Book of Confecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the fame time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of itself is superstitious and ungodly. And therefore who foever are confecrated and ordered according to the Rites of that Book, fince the fecond year of the forenamed King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all fuch to be rightly, orderly, and lawfully confecrated and ordered.

XXXVII. Of the Civil Magistrates.

HE King's Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclefiastical or Civil, in all causes doth appertain; and is not, nor ought to be subject to any foreign urisdiction.

Where we attribute to the King's Majesty the chief go-

vernment, by which Titles we understand the minds of fome flanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments; the which thing the Injunctions also lately set forth by Elizabeth our Queen, do most plainly testify: But that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclefiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm

of England.

The Laws of the Realm may punish Christian men with

death, for heinous and grievous offences. It is lawful for Christian men, at the commandment of the

Magnitrate, to wear weapons, and ferve in the wars. XXXVIII. Of Christian men's Goods, which are not common.

HE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falfly boast. Notwithstanding, every man ought, of fuch things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. Of a Christian man's Oath.

S we confess, that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle; so we judge, that Christian Religion doth not prohibit, but that a man may fwear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and

THE RATIFICATION.

THIS Book of Articles before rehearfed, is again approved, and allowed to be bolden and executed within the Realm, by the affent and confent of our sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read and confirmed again by the subscription of the Hands of the Archbishop and Bishops of the Upper-bouse, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

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